

Zion's Herald

January 5, 1898



Rev. Daniel Wise, D. D.

ZION'S HERALD

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Zion's Herald

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Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

O tender Christ, bless Thou this year!
Bless Thou its dawn, and bless
its noon-tide, and its evening, Lord,
And let each heart confess
As days and weeks and months go by
To help the year grow old.
That of Thy glory, King of kings,
The half not yet is told.

— Mary D. Brine.

The New New York

At the stroke of midnight which ushered in the New Year, Mayor Phelan of San Francisco, notified of the precise moment by the Signal Bureau at Washington, touched the key which hoisted the blue and white flag of Greater New York to the top of the City Hall staff. Its ascent was made visible by electric search-lights located for the purpose, and was greeted by a salute of one hundred guns and the cheers of thousands of spectators. The program arranged for the occasion was somewhat interrupted by unfavorable weather, but among the features were a parade, the rendition of the "Star Spangled Banner" by two military bands, singing, and pyrotechnics. On the following day the government of the consolidated city of 3,500,000 people was turned over to Robert A. Van Wyck by the outgoing mayors. This new official after a period of handshaking named the most important appointments to office under his administration. The whole affair partook of the nature of a business transaction, the absence of ceremony befitting an event so important being especially marked.

Cuba's New Cabinet

Four of the members were sworn in on Saturday, including the President, Senor Galvez, the well-known leader of the Autonomist party. Two other members are on their way to Havana to take the oath of office. None of the ministry belong to the Ultra Spanish party. Most of them are lawyers. All but one are native Cubans, and he has lived in the island for thirty years. Nearly all have been leaders in the republican movements in recent years. The selection has evidently been made with great care, and with a view to convincing the insurgents that friends and sympathizers are to conduct the new insular government. With its inauguration on New Year's Day, the most important functions of General Blanco ceased. They were transferred to the Cabinet, which will proceed to appoint officers and ad-

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minister the domestic affairs of the island. The new Government, of course, is provisional. The full scheme of autonomy cannot be put in operation until a popular election is held and an insular parliament chosen. This first step, however, will, Gen. Blanco hopes, produce so deep an impression of Spain's sincerity that "the revolution will hereafter have no pretext whatever to exist."

The New York State Canals

There are three principal ones — the Erie, the Oswego, and the Champlain — constructed between the years 1819 and 1828, and costing the State, including improvements, about \$63,000,000. They have proved of great value in the development of the commonwealth, and as far back as 1883 they had yielded a total revenue in excess of their cost. Two years ago it became necessary to deepen them — the Erie and Oswego to nine feet, and the Champlain to seven. It was estimated that it would cost \$9,000,000 to perform the work, and the people of New York voted to expend that sum for the purpose. It now appears that the appropriation is far from adequate. It will pay for but 296 miles of the improvement, and will leave 148 miles untouched. Of course, until the work is complete, the money thus far expended has been practically thrown away. No deep-draught boat can carry her cargo to New York until every mile is excavated. The State engineer and the superintendent of public works estimate that \$7,000,000 additional will be necessary — an estimate that has excited discussion and criticisms, and may lead to an investigation. Either there was a serious blunder in the original calculation, or else the appropriation has not been economically expended.

Kassala Reoccupied

This important stronghold, which was captured from the Dervishes by General Baratieri over three years ago, and has, since that time, been held by an Italian force, was turned over to an Anglo-Egyptian detachment last week. The right was never conceded to the Italians to hold the place permanently. Kassala was founded by the Governor of the Egyptian Soudan in 1842. The Mahdistas captured it in 1885, after a stubborn resistance of twenty months, and it remained in their possession until the Italians, who needed this post for defensive purposes in their Erythrean scheme, obtained permission to capture and occupy it. It was, however, understood that the Egyptian suzerainty should remain unimpaired and that Kassala should revert to Egypt whenever that Government should be in a position to claim it. The failure of King Humbert's colonizing scheme makes it easy for Italy to comply with the terms and sur-

render a stronghold which she no longer cares to keep and which its former master is eager to receive. Kassala occupies a commanding position on the road between Khartoum and Suakin on the Red Sea.

Bulawayo and Beyond.

One of the marvelous achievements of the year just closed was the completion of the \$10,000,000 railroad to Bulawayo, the capital of Rhodesia, in South Africa. This almost inaccessible spot, which four years ago was the site of the kraal of the monster Lobengula, is now a flourishing English town of between three and four thousand inhabitants, linked to Cape Town, 1,350 miles away, by rail and telegraph. It has well-paved streets, electric lights, and other modern conveniences. Sir Cecil Rhodes has already arranged to extend the railroad northward. At Fort Salisbury, the future capital of Mashonaland, it will tap the Beira Railway, which starts from the Portuguese port of Beira, on the Indian Ocean. It will be continued till it reaches the coal fields of the Zambesi.

A New Preparation of Lymph

Some six years ago the discovery was made that glycerine added to vaccine lymph not only lessened the pain and inflammation of those inoculated, but enhanced the efficacy of the lymph by destroying "adventitious microbes," and thus purifying it. The Germans quickly adopted this new style of virus, and the glycerine-stored lymph displaced the old kind. Experiments recently made show that even the tubercle bacilli cannot exist in this new preparation of lymph. This latest discovery leaves the anti-vaccinationists almost no ground for keeping up their fight. In England Dr. Monkton Copeman, inspector of the English local government board, has had remarkable results in experimenting with this sterilized lymph. The matter is to be brought before Parliament with a view to securing legislation whereby the people can have the benefit of this discovery.

Edited by Women for Women

La Fronde, a full-fledged daily news sheet, managed entirely by women, began its issues in Paris on the 9th ult. It is housed in a handsome building, situated at No. 14 Rue St. George, sumptuously furnished and decorated, lighted by electricity and provided with an excellent library, a restaurant, and a council room; the latter has already become the rendezvous of "the feminist movement," which seeks to emancipate French women from antiquated legal disabilities and to secure for them the freedom which their English-speaking sisters enjoy. The composing and press-rooms are on the ground floor of the building. Mme. Marguerite Durand is the editor

of *La Fronde*, and the leader of the new campaign. She has gathered around her a brilliant circle of feminine assistants. Not a solitary male being is to be found in the establishment, in either the mechanical, the publishing, or the editorial departments. All the correspondents and contributors are women. The tone of the paper is to be womanly; neither indecencies nor "mannish" ways will be tolerated. Among the first of the disabilities which the paper will seek to remove is that which questions the right of a woman fully equipped with her university degree of Doctor of Laws to be admitted to practice before the courts.

To Investigate the Nicaragua Canal Route

It is among the possibilities that the Nicaragua Canal will be built by private capital without any outlay on the part of the Government. A party of fourteen experts sailed on the steamer "Finance" last week to Colon, en route to Nicaragua. They represent the leading contractors of Chicago, Frankfort, Philadelphia, and other cities. Among them is L. E. Cooley, the chief engineer of the Chicago Drainage Canal. Their expenses are paid by a syndicate of capitalists, who stand ready to furnish the money, within reasonable limits, for constructing the waterway, if the examination proves to be satisfactory. They will be aided by the Government commission now on the ground. In their investigation they will consider the climate, cost of labor, topography, soil, and facilities for transportation; also what machinery will be necessary, and the probable cost of construction. The present estimates of the latter fluctuate from \$67,000,000 to \$137,000,000. Mr. Cooley believes that the work can be done for \$25,000,000. The original estimates for the excavation of the Chicago canal were at the rate of \$1.50 per cubic yard. Mr. Cooley's estimate called for 80 cents per cubic yard, and the work was really done for 70 cents. The commission will be absent about two months.

England's Industrial War

The second recent attempt to end the protracted engineering struggle has failed. The trade union leaders rejected the first proposal made by the masters. The second set was approved by them and referred to the operatives for ballot. Unexpectedly the latter voted down the proposed compromise — as to freedom in the matter of employing unionists or non unionists, piece-work and over time — by a hundred to one, while their leaders' proposal of fifty-one hours weekly instead of forty-eight was rejected on the part of the men by a majority almost as large. Practically this vote indicates a lack of confidence in Colonel Dyer and other leaders, and, for the time at least, quenches all hope of a settlement. This great strike of labor against capital began in July last. Nearly one hundred thousand operatives in the various engineering trades were involved. It was understood from the first to be a life or death struggle between the employers and the employees, the former being determined to crush what they considered to be the tyranny of the trades unions. Thus, the employers

are inflexible in their refusal to employ union men only. They will not pay uniform wages fixed by the unions. They claim the right to put men to piece work, and to work at what machines they please at prices arranged with the individual operator; also to employ as many apprentices as they please. And they refuse to agree to a forty-eight hour week as an impossibility, in view of French, German, and American competition. It has proved a costly struggle on both sides. The employers have suffered by having work go abroad to foreign countries, much of which can never be regained. The operatives have suffered in loss of wages and in the impoverishment of their capital of "strike pay" — over \$200,000 having been paid out in a single week (the nineteenth) to the men out of work. And the end is not yet.

1897 — At Home and Abroad

We have space for but the merest outline. Gold was discovered in the Klondike region. The Western States were blessed with phenomenal crops, by means of which the farmers paid off their mortgages and were made comfortable. The excess of the country's exports over imports is estimated at over \$335,000,000. Business failures numbered over 2,000 less than in 1896. The Fifty-fifth Congress convened in special session and passed the Dingley Tariff bill. The only serious labor difficulty was that of the coal-miners' strike in July, and the unfortunate collision at Latimer, Pa., in September, when several miners were killed by the troops. American manufactures found ready markets abroad. The Union Pacific road settled its indebtedness to the Government. The consolidation of Greater New York was effected. Abroad, Turkey demonstrated her military resources by whipping Greece. Austro-Hungary was disturbed by racial feuds, and the year ended without the renewal of the Pact. Queen Victoria celebrated her Diamond Jubilee. The British force in India had a disastrous campaign against the tribesmen on the Afghan border; in Egypt progress was made in the expedition southward. Spain changed her ministry, recalled Weyler, and formulated a scheme of autonomy for Cuba; the insurgents continue their fight for independence. The partition of China has begun; Russia is absorbing Korea, occupying Port Arthur and Kin Chau, and aiming at the control of the customs, finances and military instruction of the Chinese; Germany has seized the port of Kiao Chou, and France the island of Hai-nan. An entente between England and Japan has been reached with a view to checking Russia's encroachments in Korea and China.

1897 — Enterprises, Discoveries, Disasters

The Thames Tunnel and the Boston Subway were opened. A steel arch has been completed over the Niagara River to replace the old railroad suspension bridge. The caissons for the pier foundations of the new East River suspension bridge have been sunk. Marconi's method of telegraphing without wires has been successful over a distance of eight miles. Telegraphy with wires has

reached the high speed of 1,200 words a minute over a single wire. The experiment of burning the city refuse for generating steam for electric lighting at Shoreditch, Eng., has proved highly successful. The Parsons turbine has opened a new era in steam engineering. Prof. Hilprecht's excavations on the site of Nippur have carried the world's dates so far back as to require a revision of the accepted chronology. Sanarelli has differentiated the yellow fever bacillus. Nansen returned in safety from the Arctic. The Jackson-Harmsworth expedition came back after spending three years in mapping Franz Josef's Land. Lieut. Peary made his preliminary trip to the Arctic, and returned with a huge meteoric stone. The Belgian expedition departed to the South Pole. The year ended with no news from Andree, whose balloon started in July. In railroad extension the most notable records were made in South Africa — the completion of the road from Cape Colony to Bulawayo — and in Siberia, the great transcontinental Russian road being almost finished. Among disasters the most noteworthy were the earthquake in India which destroyed 6,000 people; the burning of the charity bazaar in Paris (May 5) by which 157 persons lost their lives; the famine and plague in India, numbering their victims by thousands; and the epidemic of yellow fever in Cuba and this country.

1897 — Necrology

The roll of those who passed from earth during the year that has just closed embraces many honored names. Chief among them are those of Gen. Francis A. Walker, president of the Massachusetts Institute of Technology; Sir Isaac Pitman, inventor of stenography; Prof. Henry Drummond, author and lecturer; Johannes Brahms, musical composer; Dr. von Stephen, founder of the Universal Postal Union; Prof. Edward D. Cope, scientist; Congressman William S. Holman; Prof. Alvan Clark, the telescope maker; Father Kneipp, the doctor-priest; Alfred Nobel, scientist; ex Governor John Evans, of Colorado; Mrs. Margaret Oliphant, the English authoress; Jean Ingelow, poet and author; Senor Canovas del Castillo (assassinated), premier of Spain; Sir Isaac Holden, inventor of the lucifer match and the wool-carding machine; Henry W. Sage, benefactor of Cornell University; Aeronaut James Allen; Gen. Neal Dow, father of the Prohibition movement; Sir John Gilbert, painter; Charles A. Dana, editor of the *New York Sun*; Rear Admiral John L. Worden, the "Monitor" hero; George M. Pullman, the parlor car magnate; Justin Winsor, historian and librarian; Prof. Francis T. Palgrave, of Oxford University; the Duchess of Teck, Princess Mary of Cambridge; Henry George, social reformer; John M. Langston, famous colored lawyer and Congressman; Dr. Thomas W. Evans, "the American dentist" of Paris; Prof. Henry Calderwood, of Edinburgh University; Prof. William S. Tyler, of Amherst; Dr. Miner Raymond, theologian; Gardiner G. Hubbard, promoter of the Bell Telephone; and Charles Butler, lawyer, financier and philanthropist, of New York.

THE NEW BEGINNING

ONE of the most comforting and cheering thoughts that humanity can lay hold upon, in its struggle with the adverse and painful circumstances of life, is the thought that no failure this side of death, however utter or crushing it may seem to be, is necessarily final. One is never "downed," so to speak, until he voluntarily and hopelessly remains down, after some reversal of fortune that has left him prostrate and discouraged. So long as life lasts, there is always the hope of a new beginning, and a beginning that may be as successful as former ones have been adverse. "Never too late to succeed," would be even a truer and more helpful axiom than "Never too late to mend," since the retrieval, in the former case, is so much more thoroughgoing and inspiring, besides being more likely of accomplishment because of the enthusiasm that goes with making life new rather than patching it over.

To begin anew after the depression of continued discouragement is one of the truly noble things of life, and marks the indomitable spirit that is bound, sooner or later, to rise superior to circumstances. "I would give more," says a writer, "for the success of the man who succeeds at last than for his who succeeds in the first attempt." And there certainly is a solidity about hard-won success that you will seldom find in success that comes as soon as it is sought.

Here, then, is a helpful, hopeful hint for the New Year. Make it a time for beginning anew. Let the old failure, the old discouragement, the old hopelessness, pass out of your life with the passing shadow of the Old Year, and hail the dawn of a new twelvemonth as the fit inaugural of a new, undaunted effort to succeed wherever you have failed.

Remember that there is nothing weak or spent about a fresh beginning in life, as if one had run a wearisome race, and fallen, and then risen in panting weariness to struggle on again. No, strange as it may seem, in these life-struggles of ours failure only enhances the subsequent chance of success if it is met in the right spirit. The second beginning is stronger and more intelligent than the first, and the tenth beginning is wiser and more availling than the second. Why should it not be so since we gain wisdom with every attempt, whether successful or not, and, in the strong soul, the energy of determination grows with the obstacles and the reverses which it meets?

It is cowardly to give up so long as "every new day is a new opportunity." Despair is one of the most ignoble motives, unless it be inevitable, and then it is pitiable. It is not only our privilege, but our duty, to renew after every failure the attempt that may finally be crowned with abundant success. Only the weak spirit would give up at the first defeat. There will be so much better chances of success the next time trying! The strong soul is up and at it again, renewed by every fall as was fabled Antaeus, who found his strength augmented as often as he touched the earth.

Above all, should the Christian be ever ready and eager to begin anew. No

matter how sore and sad the failure to reach his spiritual ideal, faith still bids him struggle toward a nobler, higher plane of life. Even though he find himself plunged in the mire of sin and shame, let him not hopelessly make that slough his abiding place, but struggle up and struggle out and start again upon the upward path. In God's great love and mercy there are infinite beginnings again for the vilest sinner, if only he has the will to come out of his sin and try once more to be a better man.

Joyful indeed and memorable will be this New Year's Day of 1898, if to any of us who are living on a low, discouraged plane of spiritual life it shall come with a suggestion and inspiration of renewed effort after holiness. The dawn of a new year and the dawn of a new hope, a new purpose, a new endeavor in life — what a happy coincidence that would be! And what time could be fitter for the swine-feeding, husk-eating prodigal, who has wandered so far away from his spiritual home, to look up from his rags and misery and cry with glad resolve: "I will arise and go to my Father!"

THE CHRISTIANITY OF CHRIST

WHAT the world needs, and what the church needs, is a revival of the Christianity of Christ. Of the Christianity of emperors and parliaments, of church fathers and learned doctors, of philosophizers and theorizers, of compromisers and self-seekers, of that which has only masqueraded under the name without knowing aught of the power, we have had quite enough; but of the Christianity of Christ, far too little. Men are beginning to cry, in ever-increasing numbers: Give us that! "Back to Christ," is the cry of those who desire truth. Weary of speculation, sick of metaphysical theology, men have come to believe that in the simple gospel teaching we shall find the greatest profit. And "back to Christ" is also the cry of those who desire what is more even than truth — noble character. They see how easy it is for people with excellent intentions to get very considerably astray in their life, to mistake their own self-originated emotions for the movings of the Holy Spirit, to imbibe erroneous opinions and adopt doubtful practices; and so they feel that the path of greatest safety and benefit is the path that starts from and leads to Jesus. More of Him, nearer to Him, a closer walk, a daily progress in the great task of reproducing that life divine — this the increasing demand of ever larger numbers; and a most wholesome thing we deem it to be.

It is surely a very encouraging sign of the times that that great personality whom we call our Redeemer is increasingly studied, that His story is told in ever more vivid and life-like ways, and is brought to bear with greater and greater force upon the minds and hearts of men. His humanity is growing upon us. That is a good thing. We are not so much afraid now as once we were that in emphasizing the fact of His genuine manhood we shall forget that He was also truly God. We have swung clear of that fear. So we get much

more benefit from the contemplation of His words and deeds. We feel Him to be bone of our bone, flesh of our flesh, our Elder Brother, made perfect through sufferings, tempted in all points like as we are, and hence able to sympathize, able to help in every time of need, as He could not otherwise do.

There is taking larger, fuller possession of the Christian Church, it seems to us, this thought: that if we are properly to claim the name of Christian, if we are to count ourselves Christ's men, we must make it our one absorbing aim to do, not precisely the very things which He did when here on earth — for His closest disciples did not do that, and no two persons, however similar in their circumstances or temperaments, were ever meant to be exactly alike or to do exactly the same things — but the things, so far as we can ascertain them, which He would do now if He were here in our place. We must try to repeat Jesus for the benefit of the present generation, to repeat Him with such modifications and adaptations as our day demands and as our different callings make necessary. We are "to walk even as He walked," copying His example, following His steps, and being, in the words of St. Paul, "imitators of God, as beloved children."

Certain it is that this, and only this, can be esteemed the Christianity of Christ. For over and over again when on earth He summoned men to leave all, and, regardless of consequences, follow Him. There were those whose offer to follow had in it reservations. "Lord," they said, "I will follow Thee, but suffer me first" — to do this or that, go here, go there. Such offers were unhesitatingly rejected. Christ's mandate was ever imperious and stern, His claim pre-eminent. He taught that the most sacred of natural affections and natural duties must give way when they clashed with His commands. He could not accept a divided heart. He summoned the lagard, the irresolute, the reluctant, to make up their minds definitely once for all, one way or the other — to choose between Him and the world. His service must be first, always first.

To follow Him fully and wholly, yielding in naught to the tempter, confessing Him when it costs something, suffering with Him and for Him, is just as essential a mark of the true disciple now as then. He calls us to no easy path. They who walk in the way of the cross will have pain. He dares to demand that men sink self out of sight, deny all knowledge of it, refuse all favors to it, and be crucified with Him. Come after Me, He says, forsake all, hate your very life, break with the world, and expect your foes to be of your own household. It is a high challenge, well fitted to develop within mankind whatever is noblest, to fire them with lofty purpose, to rouse them from sloth, and put upon them scorn of scorn, hate of hate, love of love.

But it is not too hard or too great a requirement. He makes it who perfectly knows both our needs and our capabilities, and who stands ready moment by moment to supply all sufficient help. There is no necessity that we be defeated even once. If we retreat in the face of the enemy it is not because he is really

too strong for us, but because we have lost touch with the source of our strength, and try to fight with our own might. With God we can do valiantly. We can do all things in Christ. Where He leads we can follow, if we only will.

When any large proportion of Christ's nominal followers begin prayerfully, conscientiously, studiously, to ask, "What would Jesus do if He were now here in my place?" and, having ascertained it, as they can—"He that followeth me shall not walk in darkness"—proceed promptly to do that very thing without reference to worldly standards or personal results, there will be a revolution both in the church and in society. The labor question will be settled, the drink problem will be solved, the alienation of the masses from the church will come to an end, the forces of Christ will move forward to the speedy conquest of heathenism, and all good causes will advance with leaps and bounds. It is for this epoch the world waits. How slowly it advances! How loud the call on every one who loves his Lord to fall in love with Him over again, to get a love that is deeper, higher, broader than ever before, a love dearer than life, stronger than death, more enduring than time. Then will the Christianity of Christ take its rightful place in our pulpits and homes, our streets and marts, our halls of legislation and our international dealings. Everything will be done in His name, we shall walk in His steps, we shall reproduce His life. There is no better time than now for every one to take this new departure, to inaugurate at his own door this blessed revolution, to begin to be in downright earnest for God.

Rev. Daniel Wise, D. D.

On our cover we present, very fittingly we think for this issue, the face of the only living ex-editor of ZION'S HERALD. He was editor of this paper from 1852 to 1856. He has written for the public more voluminously, perhaps, than any other distinguished writer of our church except the late Abel Stevens, who preceded him as editor of the HERALD. So judicious and well-poised has he been that perhaps no man ever wrote so much of which so little ever needed change, explanation or apology. And yet he was sensitively loyal to all that New England Methodism stood for, and as editor of ZION'S HERALD fearlessly defended the church and its principles against all criticisms and attacks. To give the titles of the books he has written would fill nearly a half-column of this paper. Much of his best work has been done for the Sunday school, and the youth in our churches have been inspired, restrained and educated by his excellent biographies. He has written much, also, for all of the publications of the church. In Englewood, N. J., he is now resting in the sunset of a most fruitful and fragrant life. The church at large devoutly prays that the eventide may be delayed yet many years.

This issue is a pledge and a promise of the kind of paper that we shall try to provide for our readers during 1896. No reasonable expense and no labor will be spared to furnish the very best procurable from our able corps of contributors and correspondents, and the very best that we can do ourselves. We hope the names of all our old and valued readers will remain on our lists, and that many new ones will yet be added. Subscrip-

tions may begin with the first of January, or at any time during the month, for a full year.

PERSONALS

— President W. F. Warren's affectionate and just tribute to the late Dean E. H. Bennett of the Law School of Boston University, will be found on page 32.

— Rev. R. L. McNabb, for some time a missionary in China, has located temporarily in Topeka, Kan., No. 630 Kansas Avenue.

— Rev. Dr. Frank Gausaulus, of Chicago, has returned home from the sanitarium where he has been for some time, and is able to walk about with the help of a cane.

— At the third quarterly conference of Trinity Church, Charlestown, held last week, Rev. W. N. Brodbeck, D. D., the pastor, received a unanimous invitation to return for the fifth year.

— The death of Arey D. Briggs, of Brooklyn, is announced, aged 88 years. For forty-one years he had been a member of Fleet St. Church of that city, and at the time of his death was senior steward.

— A cable dispatch from Cape Town announces that Bishop Hartzell is a passenger on the steamship "Scot" bound for Madeira, whence he will proceed to Liberia. Mrs. Hartzell accompanies him.

— Bishop Cranston, whose official duties have kept him in the East for some weeks, is now returning to Portland, Oregon, where he may be addressed. He expects to leave in June to visit our missions in China.

— Some one writing of President McKinley's love for sacred hymns, says: "To President McKinley the sweetest sacred song is the hymn that begins,—

"There's a wideness in God's mercy,
Like the wideness of the sea."

— Rev. Dr. Charles J. Little, president of Garrett Biblical Institute, recently delivered an address in German before the German Literature Union of Northwestern University, on Luther and Schiller. It is published in full in *Der Western*, of Chicago.

— The Honolulu papers speak very highly of Rev. G. L. Pearson, recently appointed to the pastorate of our church in that city, and until that time a member of the Detroit Conference. He preached the Thanksgiving sermon in Central Union Church of that city.

— An excellent portrait in oils of Rev. Dr. Homer Eaton of the publishing house of Eaton & Mains has been hung recently in the Bishops' room of the Methodist Book Concern, New York city. The artist, Director Mills of the art school of Cornell College, Iowa, is completing a portrait of Dr. Mains.

— Mr. Wilfred Scott, son of Rev. Dr. T. J. Scott, of Bareilly, India, who graduated at Ohio Wesleyan University in June last, is under appointment to Oak Openings high school, Naini Tal, and is expected in India in January. "He will be a valuable acquisition to the institution," says the *Indian Witness*.

— Rev. Isaac N. Vansant, pastor of the Rockland Lake Church at Stony Point, N. Y., died, Dec. 27. Dr. Vansant was 67 years old and had been a member of the Newark Conference for thirty-nine years. He was noted as a church-builder and revivalist. He leaves a widow, six sons and three daughters.

— A large company gathered at the Methodist Church in Monson, on the afternoon of Wednesday, Dec. 29, to witness the marriage of Miss Rosa A. Nichols, daughter of the pastor, and Mr. Charles L. Reed, of Boston. The ceremony was performed by the bride's father, Rev. A. R. Nichols, the bride being given away by her uncle, Rev. Fayette Nichols. A delightful reception followed at the

parsonage, after which Mr. and Mrs. Reed started on a wedding trip amid the congratulations of many friends.

— Rev. Edward A. Manning, of Reading, who has been ill so long, received a hearty greeting from his ministerial brethren at the Book Depository and Preachers' Meeting on Monday.

— Bishop Foss, in sending another letter for our columns, written from Hattress camp-meeting, Indiana, Nov. 27, says: "Dr. Goucher and I are in excellent health, and are greatly enjoying our tour. We shall have great successes and great needs to report."

— Some of our readers, especially in the New England Southern Conference, to which Dr. Daniel Wise belongs, will enjoy the announcement that the compliment which he receives in this issue, and which is so richly deserved, is a complete surprise to him, he not having had the slightest intimation of our purpose in the matter.

— The generous gifts of Mrs. Bishop Newman, while with her husband in Mexico, put new life into the work at several points. Through her provision a new dormitory for the W. F. M. S. property in Mexico City has been erected, and thus enlarged accommodation for the school work was provided. These improvements cost about \$2,000 (silver).

— Dr. E. M. Smith, principal of Montpelier Seminary, is elected president of the Illinois Wesleyan University at Bloomington, Ill. This institution has nearly 1,200 students, having a law and preparatory school besides a college. Dr. Smith has not yet announced his decision in the matter, but is likely to accept the position, which promises a sphere of much larger opportunity and usefulness.

— Rev. W. E. Allen, of Chelsea, Vt., writes under date of Dec. 27: "It may be of interest to you and the readers of ZION'S HERALD to note the death of Harvey Roberts, at the full age of ninety years. He was the father of Rev. Wm. N. Roberts, of this Conference, and also of Rev. Frank H. Roberts, lately transferred to the Minnesota Conference. Although a lifelong member of the Congregational Church, he cheerfully gave these two sons to the Methodist ministry, and yet another, George, to the laity. His surviving daughter shares the faith of the father."

— Rev. William A. Dickson, pastor of the Jamaica (Long Island) Church, died, Dec. 30, at Asheville, N. C., where he was taken a few days ago, suffering from consumption. He was born in Ireland and entered the Methodist ministry, joining the Irish Conference. When he came to this country he joined the New York East Conference, and was first appointed to Second St. Church, New York city. He was a man of marked gifts and abilities. Besides a wife and four children he leaves a father and mother in Ireland. One of his brothers is a Methodist preacher in the Irish Conference.

— Mrs. L. D. Church, of Baltimore, wife of Dr. A. J. Church, in renewing her subscription, writes thus interestingly:

"We have the New York *Advertiser* and *Baltimore Methodist*, but they are not the old HERALD. Seventy years ago my father, Rev. Eleazer Smith, a saint of blessed memory in New England, was married and subscribed for that paper. He was not a Christian, but largely by its influence he became a faithful minister of the Gospel. It was the last paper he read. He had in it an article, and a week later went to his reward with a 'Hallelujah' on his lips. Married to the pastor of a church in Portland, I found the dear old friend in the parsonage, and have never failed to have it even when my home was in distant Central America. So you see why I love it and expect to continue it until I go to the Zion above."

— We learn, as we go to press, of the death, from pulmonary consumption, of Rev. Dr. Luke C. Queal, which occurred at his home in Moravia, Cayuga County, New York, at 3 a. m. on Sunday. Dr. Queal was a conspicuous and influential character in our Methodism. He had been a member of sev-

eral General Conferences, but was not of the last, which assembled at Cleveland. In debate he was especially able and convincing, seizing the salient points in a question at issue and presenting them with great pungency and force.

— Mr. Charles R. Magee, manager of the Book Depository, was "dined" by his clerks at the house of Mr. H. H. Tlayer, one of their number, in Newton Centre, on Saturday evening. As Mr. Magee had given an annual dinner to his help in previous years, they planned to reciprocate the courtesy this year. It is a delightful way of bringing the employer and employee into close and happy relations.

— In the Editor's Study in the January Harper's there is this fine characterization of Tennyson, the poet, prompted by the reading of his biography written by his son: —

"Here was a genius who was yet a man of like passions with ourselves, domestic, lovable, tender-hearted, faithful to a high ideal, pure of life, with nothing erratic in his conduct which needed the mantle of charity, which is the appropriate wear of so many geniuses. He was a 'seer,' as Carlyle would have said, and no doubt he had the requisite self-confidence. But there is in him no trace of vanity. A very great man, but modest, sane, wholesome, sound, marked by integrity in every fibre of his mental and moral nature. And what a record that is among the men of the world truly great!"

BRIEFLETS

Dr. A. D. Vail, on "Some of the Best Books of the Year," which we publish in part in this issue, confers, in his comprehensive and critical sketch, a great service upon our readers, particularly our ministers.

Of the eight persons just elected to the Boston School Board three are graduates of Boston University and three of Harvard University.

The next session of Troy Conference will be held at Saratoga Springs, N. Y., instead of at Amsterdam, N. Y. The date is April 20, and Bishop Mallalieu will preside.

The Joint Commission of Federation of the Methodist Episcopal Church, South, and the Methodist Episcopal Church will meet in Washington, D. C., Jan. 7.

Rev. Dr. J. C. W. Coxe, presiding elder of Muscatine District, Iowa Conference, sent out to the preachers of his district a very tasteful "Yule-tide Greeting" in the shape of a bookmark of white ribbon, on which was printed a poem — Miss Havergal's "Another Year."

The Woman's Missionary Friend for January is a superb number of that always admirable missionary monthly. A new departure is inaugurated this month by the incorporation of "The Quarterly," from three Branches — the New York, Cincinnati, and Northwestern. This will be a regular department of the *Friend* hereafter, the various Branches appearing in turn.

The first volume of the "Souvenir History of the New England Southern Conference," compiled and edited by Rev. Rennetts C. Miller, pastor of the church at Nantasket, is just from the press. It embraces the New Bedford District, and includes, besides a historical sketch of the Conference by Dr. M. J. Talbot, special historical sketches of the district, the camp-meeting associations, Epworth League, Social Unions, and other organizations, with brief history of each church, and over four hundred illustrations of churches, parsonages, pastors and their wives, Sunday-school superintendents, Epworth League presidents, prominent laymen, etc.

The volume noted at length in this issue entitled, "The Ideal Life," containing sermonic essays of the late Prof. Henry Drummond, is published in this country by Dodd, Mead & Company of New York, and in London by Hodder & Stoughton.

As a practical suggestion to many people who possess a like infirmity, we present the following taken from Rev. F. B. Meyer's book entitled, "A Good Start": —

"I heard Mr. Moody say the other day that a lady had come to him, asking how she might be delivered from the habit of exaggeration to which she was very prone. 'Call it lying, madam,' was the uncompromising answer, 'and deal with it as you would with any other temptation of the devil!'"

We should be gratified if many of the friends to whom sample copies of the paper are sent this week were so pleased with it as to become trial subscribers for a single year. All stationed Methodist ministers are authorized agents of the paper.

By the courtesy of C. C. Stratton, of the Fitchburg *Sentinel*, we have received a copy of a pamphlet entitled, "History of the First Methodist Episcopal Church of Fitchburg." This pamphlet contains the able and exhaustive historical address recently delivered by Rev. N. T. Whitaker, D. D., the pastor, with other important historic data. There are excellent electros of the old and the new church edifices and the elegant parsonage.

Prof. Henry C. Vedder, D. D., of the Baptist Church, one of the most eminent men of the denomination, writes for the *Watchman* in excellent spirit and with judicial poise upon open communion: —

"This much I deem certain, if history teaches anything on which we may rely: that open communion will prevail as against strict communion, if the whole question is suffered to become a duel between logic and sentiment. . . . With Scripture, history and logic against them, with nothing but a sentiment in their favor, the English open communion Baptists won their battle. Open communionists are likely to win their battle in America unless strict communions change their tactics."

He then pleads for a change of tactics in the church, and concludes: —

"For myself, I confess that I mean to make an appeal for strict communion as frankly sentimental as that of Dr. Conwell, and one that I believe will touch and set vibrating sympathetic chords in quite as many hearts."

We regret to note that many of our pastors are inviting evangelists and ministers personally unknown to them to conduct special services. Some of these helpers are unworthy, others are weak advocates of hobbies, and most of them are unable to carry on evangelistic services as successfully as the stationed minister himself. The General Conference did well to put the responsibility for the employment of evangelists upon the presiding elders. We trust that they will discharge this most important duty with fearless loyalty to the church.

Edward Everett Hale, in his charming contribution upon "James Russell Lowell and His Friends," in last week's *Outlook*, says of Harvard University at the time Lowell was a student there: "Let it be remembered, then, that the whole drift of fashion, occupations, and habit among the undergraduates ran in lines suggested by literature. Athletics and sociology are, I suppose, now the fashion at Cambridge. But literature was the fashion then." Do we not find in this fact the reason why so few graduates of this University in these later days reach eminence in literature? It seems to us that the change in the dominant note of the institution is greatly to be regretted, and that the relative loss to the graduate is incalculable.

Rev. Matthew Johnson, of Philadelphia, in discussing at the session of the American Negro Academy, held last week in Washington, D. C., "The Obstacles in the Way of the Negro's Progress in the United States," gave utterance to these unwelcome but stern truths: —

"The debarring of the Negro from the more lucrative trades is far greater in the North. In the South white and black skilled workmen can be found engaged hand in hand. In the North the foreigner who has not even the right of franchise is given the preference."

"I repeat that the North is doing far more to impede the progress of the Negro than the South, notwithstanding the fact that so many lynchings have taken place. These have been intermittent, sporadic, while the influences working against the Negro in the North have been continuous and powerful."

Rev. James M. Farrar, D. D., pastor of the First Reformed Church of Brooklyn, has announced that he will soon resign his pastorate and devote himself to labor in the country without salary. It is said that he is now in receipt of a salary of \$6,000, and has a large and united congregation. He proposes to move to Pennsylvania and live upon a farm. The *Outlook*, commenting upon this fact, says very wisely: "That Dr. Farrar may be able to realize his ideals we devoutly hope. Men of such spirit are all too few, whether they are in receipt of salaries or without them. To our mind the salary is a small matter when compared with a consecrated life. The question is not so much what a man receives as how he uses what he receives."

Canon Freemantle says: "It is needed that piety should not be cultivated as an isolated thing, which brings on it the tinge of selfishness, but as the means of creating such relations to God and to one another as will issue in right conduct and just feeling in all departments of life."

In harmony with the recommendation of the local Book Committee at New York, it is proposed to remove the manufacturing department of the Book Concern from the upper stories of the building at 150 Fifth Ave., New York, to some point outside of the city, where the expense will be very greatly diminished. A subscription of \$15,000 has been raised by the Board of Trade at Mount Vernon, N. Y., to induce the location of the factory at that place. As the rooms to be vacated at 150 Fifth Avenue will bring in a large rental, it is anticipated that a considerable amount will be saved each year by this arrangement.

The Chattanooga Times recently contained the following notice addressed to "the public": —

"I hereby acknowledge myself an habitual drunkard, and warn every man connected with the liquor trade that he violates his oath by selling, giving, or allowing me drink."

This is signed by Beverly C. Bass, who says the paper in which it appears, is known to a majority of the people in Chattanooga as a man of good family and education, universally liked for his personal qualities, and until two years ago highly respected for his business ability. About that time the drink habit overcame him, and since then he has fallen rapidly and steadily. "I have drank till I am nearly dead," he said, when requesting the publication of this card. "God knows I want to quit, but I can't as long as I can get liquor. I take this method of cutting off the possibility of doing so." What a warning against tampering in the least with intoxicating drink and especially against the convivial cup! That poor inebriate probably inherited from his parents the desire for drink, and possibly was unaware of the latent demon within him until invited by some friend to take a social glass.

Dr. Francis Wayland, long president of Brown University, in his valuable work, "Letters on the Gospel Ministry," a volume of rare excellence, says: "Let a church have nothing to rely upon but its antiquity, its wealth, its conservatism, the piety of its founders, its polar distance from all excitement and irregularity, and the social position of the members of its society, and, although it may have a very respectable standing with the world, it is recorded in the book that shall one day be opened: A church 'having a name that it liveth, and is dead.'"

The *Literary World*, so discriminative and judicial in its book reviews, says of Elizabeth Stuart Phelps' "The Story of Jesus Christ":—

"Taken as a whole it is fascinating, absorbing. The reader who begins it will be fastened to it to the end. He will meet with constant surprises, he will find himself uttering frequent protests, he will sometimes at the first burst of the author's quick vision draw back a little as if in a glaring light which hurt his eyes, but he will read on, and he will close the book in silence, with a spell upon him, the spell anew of that marvelous Personality and Life which belonged first to Palestine eighteen centuries ago, but which really belongs to the whole world, and which the whole world is learning to understand and to claim."

Drummond Living Again

THE multitude who so deeply admired and loved the late Professor Henry Drummond will be greatly comforted to learn that a volume has just come from the press entitled, "The Ideal Life," which is made up of sermonic addresses delivered by the deceased, which have never been published. The volume is enhanced in value by the twofold introduction penned by two of the closest friends of Drummond — Dr. W. Robertson Nicoll and Dr. John Watson ("Ian Maclaren"). Both write with charming frankness of their distinguished friend. Dr. Nicoll says:—

"With the publication of this book Drummond's career as a public teacher virtually ended. He who had never known an illness, who apparently had been exempted from care and sorrow, was prostrated by a painful and mysterious malady. One of his kind physicians, Dr. Freeland Barbour, informs me that Mr. Drummond suffered from a chronic affection of the bones. It maimed him greatly. He was laid on his back for more than a year, and had both arms crippled, so that reading was not a pleasure and writing almost impossible. For a long time he suffered acute pain. It was then that some who had greatly misconceived him came to a truer judgment of the man. Those who had often found the road rough had looked askance at Drummond as a spoiled child of fortune, ignorant of life's real meaning. But when he was struck down in his prime, at the very height of his happiness, when there was appointed for him, to use his own words, 'a waste of storm and tumult before he reached the shore,' it seemed as if his sufferings liberated and revealed the forces of his soul. The spectacle of his long struggle with a mortal disease was something more than impressive. Those who saw him in his illness saw that, as the physical life flickered low, the spiritual energy grew. Always gentle and considerate, he became even more careful, more tender, more thoughtful, more unselfish. He never in any way complained. His doctors found it very difficult to get him to talk of his illness. It was strange and painful, but inspiring, to see his keenness, his mental elasticity, his universal interest. Dr. Barbour says: 'I have never seen pain or weariness, or the being obliged to do nothing, more entirely overcome, treated, in fact, as if they were not.' The end came suddenly from failure of the heart. Those with him received only a few hours' warning of his critical condition. It was not like death. He lay on his couch in the drawing-room, and passed away in his sleep, with the sun shining in and the birds singing at the open window. There was no sadness nor farewell. It recalled what he himself said of a friend's death — putting by the well worn tools without a sigh, and expecting elsewhere better work to do."

And "Ian Maclaren" closes his appreciative but discriminating sketch with this remarkable tribute:—

"From his youth up he had kept the commandments, and was such a man as the Master would have loved. One takes for granted that each man

has his besetting sin, and we could name that of our friends, but Drummond was an exception to this rule. After a lifetime's intimacy I do not remember my friend's failing. Without pride, without envy, without selfishness, without vanity, moved only by goodwill and spiritual ambitions, responsive ever to the touch of God and every noble impulse, faithful, fearless, magnanimous, Henry Drummond was the most perfect Christian I have known or expect to see this side the grave."

The most practical sermon of the fifteen is upon "Ill Temper," based upon Luke 15: 28: "He was angry and would not go in." It is a sermon which ought to be read aloud at every fireside, especially by the many who seem to think that ebullitions of ill temper are unavoidable and therefore consistent even with the profession of Christian discipleship.

Those who have been led to feel that Drummond did not hold clearly to the foundation truths of Christianity, especially to the doctrines of depravity, sin, the atonement, and salvation by faith in Christ, should read his two complementary sermons, the first upon "The Three Facts of Sin," and the second upon "The Three Facts of Salvation." Upon the awful power, stain and guilt of sin he speaks like a prophet. His searching and scorching descriptions of the exceeding sinfulness of sin make us tremble. Our space will not allow a lengthy quotation, but here is a paragraph on the stain of sin:—

"But the most solemn fact about this stain of sin is that so little can be done for it. It is almost indeible. There is a very solemn fact about this stain of sin — it can never be altogether blotted out. The guilt of sin may be forgiven, the power of sin may be broken, but the stains of sin abide. When it is said, 'He healeth our diseases,' it means indeed that we may be healed; but the ravages which sin has left must still remain. Small pox may be healed, but it leaves its mark behind. A cut limb may be cured, but the scar remains for ever. An earthquake is over in three minutes, but centuries after the ground is still rent into gulf and chasms which ages will never close. So the scars of sin, on body and mind and soul, live with us in silent retribution on our past, and go with us to our graves."

How to be rid of the power and guilt of sin he answers as indicated in the sermon upon "The Three Facts of Salvation." Could any statement be more specific and Biblical than the following:—

"What, then, must I do to be saved? Receive the Lord Jesus Christ, and thou shalt be saved. Slave of a thousand sins, receive the Lord Jesus Christ into thy life, and thy life, thy far-spent life, shall yet be redeemed from destruction. Receive the Lord Jesus Christ, and thou who hast lived in the far famine land shalt return and live once more by thy Father's side. Thou seekest not a welcome to thy Father's house — of thy welcome thou hast never been afraid. But thou seekest a livelihood; thou seekest power. Thou seekest power to be pure, to be true, to be free from the power of sin. What must I do to be saved from that? What power will free me from that? The power of the living Christ! As many as received Him, to them gave He power to become the sons of God. Power to become the sons of God — the great fact of salvation. Receive the Lord Jesus Christ, and thou shalt be saved."

In a clear and luminous sermon upon the new birth, he preaches like a revival Methodist minister. He says:—

"So there is nothing impossible in being born again, any more than there is the impossible in being born at all. What did Jesus Christ come into the world for? To give life, He said; even more abundant life. And Christ giving life, that is regeneration. It was not mere knowledge Nicodemus wanted, though he thought so, but more life; and the best proof that life was possible was that life was granted. So the best proof of Christianity is a Christian; the best proof of regeneration is a man who has been regenerated. Can a man be born again when he is old? Certainly. For it has been done. Think of Bunyan the sinner and Bunyan the saint; think of Newton the miscreant and Newton the missionary; think of Paul the persecutor and Paul the apostle; and marvel not, as if it were impossible that a man should be born again."

We are inclined to think that the greatest sermon in the volume is that entitled "Penitence," based upon Luke 22: 61, 62: "And the Lord turned and looked upon Peter . . . and Peter went out and wept bitterly." This

is the greatest sermon because it finds the reader, by probing him at a deeper depth than any other. How could this man portray so searchingly the loneliness and agony of the guilt of sin — this man whom "Ian Maclaren" almost dares to say knew no sin; for he says of him: "Of him more than of any man known to me, it could be affirmed he did not know sin . . . he had never played the fool." And yet was ever another such a description of penitence penned except by David the Psalmist:—

"But there is a greater fact in Peter's life than Peter's sin — a much less known fact — Peter's penitence. All the world are at one with Peter in his sin; but not all the world are with him in his penitence. Sinful Peter is one man, and Repentant Peter is another; and many who have kept his company along these worn steps to sin have left him to trace the tear-washed path of penitence alone. But the real lesson in Peter's life is the lesson in penitence. His fall is a lesson in sin which requires no teacher, but his repentance is a great lesson in salvation. And Peter's penitence is full of the deepest spiritual meaning to all who have ever made Peter's discovery — that they have sinned. . . . And Peter went out." And there was no man beneath the firmament of God that night so much alone as Peter with his sin.

"Men know two kinds of loneliness, it has been said — a loneliness of space and a loneliness of spirit. The fisherman in his boat on the wide sea knows loneliness of space. But it is no true loneliness. For his thoughts have peopled his boat with forms of those he loves. But Peter's was loneliness of spirit. A distance wider than the wide sea cut off the dealer from all fellowship of man, and left him to mourn alone. All this is spiritual truth."

Drummond has been criticised because he did not make more reference to the future life, to eternity, and to the subject of the rewards and penalties of the life that is to be. But one of the most beautiful and comforting sermons in the volume is entitled, "Going to the Father," written after the death of a friend, and based on John 14: 12: "I go to my Father." He affirms that life is not worth living unless it is a going to the Father.

"It will always be a standing miracle that men of powerful intellect who survey life, who feel its pathos and bitterness, and are shut up all the time by their beliefs to impregnable darkness — I say it will always be a standing miracle how such men, with the terrible unsolved problems all around them, can keep reason from reeling and tottering from its throne. If life is not a going to the Father, it is not only not worth living, it is an insult to the living. . . . Life to those who live like Christ is not a funeral procession: it is a triumphal march to the Father, and the entry at the last in God's own chariot is the best hour of all. No, as we watch the life which is going to the Father we cannot think of night and gloom, of dust and sunset. It is life which is the night, and Death is sunrise. . . . The last inn by the roadside has been passed — that is all; and a voice called to us, 'Good-bye! I go to my Father.'"

We give this volume tender and grateful welcome; it will enable the living to understand better how great, pure and Christlike was this unique modern preacher. Through this book Drummond will live again and preach perhaps more effectively than ever before. This is a book to be read and reread by the minister until he is steeped in the thought and matchless style. But it is not in any sense the minister's book exclusively. Every intelligent person will peruse it with delight and receive many direct messages of light and inspiration from it. We are particularly reminded of Drummond and our impression of him now that he has gone away from us "to the Father," in a paragraph of a sermon in the book upon "Why Christ Must Depart." He says:—

"Christ is the most gigantic figure of history. To take in His full proportions one must be both near and away. The same is true of all greatness. Of all great poets, philosophers, politicians, men of science, it is said that their generation never knew them. They dawn upon us as time rolls past. Then their life comes out in its true perspective, and the symmetry of their work is revealed. We never know our friends, likewise, till we lose them. We often never know the beauty of a life which is lived very near our own till the hand of death has taken it away. It was expedient for us, therefore, that He should go — that we might see the colossal greatness of His stature, appreciate the loftiness and massiveness of His whole character, and feel the perfect beauty and oneness of His life and work."

THE INERRANCY OF THE SCRIPTURES

PROF. BORDEN P. BOWNE, LL. D.

THIS is supposed to be a question which concerns the standing or falling of the Christian faith. In fact, however, it is a question of no practical interest. It owes its supposed importance to an abstract and academic treatment, which overlooks the concrete facts of the case, and confuses itself with drawing fictitious "logical consequences."

If we propose the abstract question of revelation, and retreat into the closet for its discussion, it is easy to get together quite a list of *a priori* principles which must be regarded, on pain of seeing the revelation vanish into uncertainty and thus defeat itself. But when we come out of the closet and consult reality, we find that we have merely lost ourselves in verbal and abstract discussion. This is particularly the case with the problem before us. It has been discussed mainly from the high *a priori* standpoint; and the conclusions reached have had a strong resemblance to the arguments which disprove the possibility of motion. It may be that things ought not to move, and cannot move; nevertheless they do.

No doubt there are a great many excellent *a priori* arguments to show that the Scriptures must be inerrant. It may be claimed that their divine origin demands this, or that without this inerrancy we should be all at sea, and might as well have no revelation. But however this may be, it is beyond any question that we have no inerrant Scriptures at present, whether in the original languages or in the later versions. Let any one who insists on inerrancy, on the basis of such *a priori* reasoning, come out of his closet long enough to consider the condition of the manuscripts, early and late, and the variations of the versions, ancient and modern; and unless he be given over, he will see that inerrancy in any Scriptures we have, or ever can have, is a fiction. If, again, he insist on historic inerrancy at least, let him suspend his insistence until he has made the Books of Chronicles and the Books of Kings tell accurately the same story.

Considerations of this kind have led many to abandon the claim of inerrancy in the existing Scriptures, and to confine it to some "original manuscript." But if inerrancy is a matter of practical importance, this position leaves us without the necessary guidance. Some original manuscript, which has vanished beyond any hope of recovery, was infallible; but the existing manuscripts and versions are not. What gain, then, do we get from the vanished infallibility?

And even if we had an infallible manuscript, which had descended from the earliest times, of how much use would it be to us without certain other infallibilities, which not even the dullest would venture to claim? If infallibility be necessary, we should need not merely to reproduce ancient words, but ancient modes of thought and feeling. Unless our translators did this, we should still be exposed to error. And after the ancient words had been reproduced in exact modern equivalents, they would next need to be understood. Even those who

have agreed in the inerrancy of the Scriptures have had disagreement enough in their interpretation. Theology, past and present, sufficiently illustrates this fact. The nature of language itself makes it impossible that there should be any hard and fast objective interpretation. The necessarily metaphorical nature of all language applying to spiritual relations bars the way. Those persons who think it sufficient to say the Bible means what it says, are reminded that it says: "He shall cover thee with his feathers and under his wings shalt thou trust;" but it does not mean that.

Thus the original infallibility with which we started disperses and loses itself in the general uncertainties of translation and of language itself, and in the wranglings of theologians. We could hardly be worse off with any permissible admission of errancy than we actually have been with the stiffest doctrine of inerrancy. Maintainers of that doctrine ought to be put under bonds to tell us, in the face of the undeniable facts of Biblical study and theological history, what their view has done for us, or can do for us; especially now that the original manuscript is lost.

Well, then, we have no revelation; and every one is free to do as he pleases with the Scriptures! This is a "logical consequence" of admitting errancy which cannot be evaded. In reply we should say that this is a piece of closet logic, a verbal intimidation, resulting from considering the subject in an abstract and academic fashion. It is the exact parallel of a similar objection in the theory of knowledge. We may ask if our senses ever deceive us; and the answer must be, Yes. And then we may continue, with true closet logic, Well, if our senses may deceive us, how do we know that they do not always deceive us? And the answer must be that we cannot tell. And then, of course, the conclusion is drawn that we have no standard for distinguishing truth from error, and that skepticism overwhelming is upon us.

Now academically this is all right. This problem admits of no abstract theoretical solution. If we stay in the closet we can argue forever, and draw the most fearful logical consequences. But the problem solves itself in practice. We know both that the senses deceive us and that they help us to most valuable knowledge. We find out that they can thus help us, not by theorizing about them, but by using them.

The application to the case before us is manifest. The abstract problem, how an imperfect record can yet be an authority, admits of no theoretical solution. Like the problem of knowledge it must be solved in practice. The value of the Bible must be determined, not by *a priori* theories of what it must be, but rather by study of what it proves itself to be in the religious life of the world. And tested in this way, nothing is clearer than its supreme significance. Whatever spots we find on it, it still remains the sun.

And thus it appears how academic, barren and practically irrelevant is the abstract discussion of the inerrancy of the Scriptures. If we grant it, we can make nothing of it. We are as badly off

with it as without it; indeed, we are worse off. And it also appears how inverted is any study of the Bible which does not begin with its central ideas and essential facts. It is this inversion of the true order which leads to a missing of the good news of God in disputes about dates, authorship, and swarms of insignificant details; so that we cannot see the great Christian facts from being taken up with the question whether the dead man really did come to life when his corpse touched the bones of the prophet Elisha, or whether the lost axe really did swim. Concerning both of these grave problems it is possible for closet logic to remind us: "False in one, false in all." But of persons who have some sense of reality some will be inclined to reply with Huss, "Sancta simplicitas!" while others will respond, more directly, "Fudge!"

And, in general, it may be added, the problem of authority is a practical rather than a speculative one. Both in religion and in philosophy there has been a deal of abstract discussion concerning the ultimate standard of truth or authority, as if there were, or could be, some simple standard which could be mechanically applied from without and which would give us the truth. There is no such standard. The mind itself, alert and critical and with all its furniture of experienced life, is the only standard, and this can never be brought into any single and compendious expression. The mind has no standard of certainty, but it is certain about various things. Practical certainty is all we can hope for in concrete matters; and this is born not of closet speculation, but of actual contact with reality. Concerning this certainty we can always raise formal doubts and cavils, but they disappear in practice. And any one who will use the Scriptures in this practical way, and with the aim of learning how to think about God and His relations to us and His purposes concerning us, will have no difficulty in discerning their great religious value, however much of mythical and unhistorical matter they may be thought to contain.

Boston University.

UNION REVIVAL SERVICES

BISHOP W. F. MALLALIEU.

EVERY elder ordained according to the Ritual of the Methodist Episcopal Church promises to maintain and set forward, as much as is in his power, quietness, peace, and love among all Christian people; but this does not involve the idea of advocating or encouraging union revival services. It may be very confidently asserted that there is no branch of the Christian Church that cultivates and possesses a more fraternal spirit than our own. The abuse and persecution of our early years have undoubtedly helped us to be tolerant and well disposed towards all other churches. There was a time when we were not wanted in New England, and if opposition, obloquy, and persecution could have kept us out, or suppressed us after our entrance, one or the other of these results would have been witnessed. But we have managed to live and thrive until at present we are very far from

being the smallest and least influential church in these six States. It has come to pass that it has been discovered that we are the helpers of all that is good in law, order, morals, education, religion, and whatever is included in earnest, aggressive Christianity. Hence our co-operation is prized and sought. Manifestly we are not of the house of Ishmael. Manifestly we are ready to say to each and all, and say it as sincerely as our great founder, John Wesley, "If thy heart be as my heart, give me thy hand." Manifestly we are ready at any time to combine with any of the people of God for the extension and upbuilding of the kingdom of the Lord Jesus Christ. But all this never means, and never should mean, that we are to take up the habit of closing our churches and uniting with other people for union revival services. True, there may be times, but they are very rare indeed, when two or three or more denominations may combine their efforts for revival work, but ordinarily this is most unwise. Many evangelists advocate these combinations for the reason that (shall we say it?) they could not get the pay they ask, nor the crowd to supply the pay, if they worked with a single church.

It may be claimed that there is strength in union, and this may be true; but it is also true that many times there are so many Christian people in these union services that they crowd out sinners and are absolutely in each other's way when any effective work is to be done. Let every man build up over against his own house, is still a good rule.

Then, again, it is difficult to adjust our methods to the tastes and likings of a good many good people. We have always had methods that have been somewhat peculiar to ourselves, and which we have employed with a great measure of effectiveness, and it will not be wise to compromise those methods in any respect to accommodate other people. The most distinguished president of one of the greatest Presbyterian colleges in this country said on one occasion that in so far as Presbyterians had appropriated the methods of Methodism they had gained, but in so far as Methodists had appropriated the methods of Presbyterianism they had lost. Doubtless these very emphatic words of a very wise man, whose field of observation was widely extended, state an exact truth; and the statement would probably apply with equal force to any other denomination. Why, then, should we not stand by our own, and do our work in our own way? Some six or eight years ago the writer attended a union revival service held in one of the largest Methodist churches in the city of Boston. It was the opening meeting. A noted evangelist, now in a fair way of becoming notorious, was in charge and preached the sermon. In it he took occasion to say, in a somewhat supercilious and funny way, that the services would all be conducted in a quiet and becoming manner, and not at all after the Methodist camp-meeting. Politeness alone kept one of the hearers from taking his hat and walking out — and possibly this concession to politeness involved the neglect of duty. It will cover the case to say that the results of this particular

union revival effort were practically valueless. It is not always wise for even two neighboring Methodist churches to unite in revival efforts. It involves the constant danger of friction and crowding among the workers; there are so many that numbers will excuse themselves from attendance; a very large percentage of the people will not feel the proper sense of personal responsibility; if all the church members attend there will be no room for the unconverted; and rarely, if ever, is there that burden and agony for the salvation of souls as when one church unites in all its membership for the salvation of the unsaved people with whom they are intimately associated and who are of their own families and kindred. If the pastor, as the leader of his own church, will gather about him his official members, his Sunday-school workers, his young people of the Epworth League, and combine them, unite them, join them all in one solid, aggressive, working, praying, personal-effort company for the revival of the work of God, he may be absolutely sure that success will be achieved.

This independent action of pastors and churches will make it possible to take advantage of all the peculiar local conditions as to time and methods. The pastor and his people in each case will be able to enter upon revival services just when there are the best reasons for expecting success. The convenience, and plans, and notions of other people need not be consulted, but the work can be undertaken under the guiding hand and providential care of God; and just as sure as the essential conditions are met, just so sure will there be a gracious outpouring of the Holy Spirit, the church will be edified, and sinners will be converted. It all depends upon the individual pastor and church.

THE COMING OF THE YEAR

First comes the crescent moon;
The golden stars
Are with us all night long.
The crimson bars
Deepen, and stretch across
The eastern sky —
The old is passed away,
The new is nigh.

We know not what a day
Avails to bring,
Nor what the winter hides
From eyes of spring.
He is a seer most bold
Who dares forthtell
A "year's events, but this —
All shall be well."

So much at least we know,
Since God rules all —
The sunshine and the rain,
The calm, the squall,
The pleasure and the pain,
Fights lost or won,
God rules the world for love;
His will be done.

And you and I, and all,
Have naught to fear;
Christ will abide with us
Throughout the year;
Fair are the summer flowers
And winter snow,
And some good every day
We each shall know.

Come to us, glad young year,
As thou art sent!
We shall be much enriched
Ere thou be spent.
God adorns thee with gifts
For us to take;
Shall we not welcome all
For His love's sake?

— MARIANNE FARNINGHAM, in *Christian World* (London).

SOME OF THE BEST BOOKS OF

THE YEAR

In Two Parts

I.

REV. A. D. VAIL, D. D.

SOME ministers conscientiously believe that the only way to maintain their position in the front is to keep up with the intellectual activities of the age. It is a common remark concerning some who slowly go to the rear that they are not reading men, and so do not interest the men of today. Some of us are obliged to read many books for others, while others prefer to wait and take the verdict of the year, and read from those books that are proven to be the best by a sort of consensus of writers. For this class the following paper has been written.

By "the best books of the year" I mean the best for the average minister and Christian layman, that will afford him the most suggestion and inspiration for his work, that will fill his mind with valuable knowledge, and on his "blue Mondays" will pleasantly and profitably divert him from his cares and anxieties like the visit of a bright and cheerful friend. The book that has stimulated and fertilized one's own mind, that has broadened one's moral and intellectual sympathies, that represents the most advanced thought, the hopes and plans of the leaders of the world's life, the book that will help one to understand the tendencies of the age, that gives one the material to instruct others — such a book fairly forms a part of the year's best books.

Because of the space allowed, I cannot give quotations, and therefore cannot justify my conclusions. I can only give, in brief outline, a notice of the best books that I have been interested to examine and read. I shall classify them under the following general heads, remembering the different tastes and needs of different men: "Religion and Theology," "History and Travel," "Biography," "Science," "Philosophy," "Arts and Poetry," "Sermons," "Social Science," "Preaching and Church Work," "Fiction, Novels and Tales."

In this article I shall not speak of books like Dr. Buckley's "History of Methodism," Dr. Watson's books, Hall Caine's "The Christian," etc., that are so familiar to all readers. Others will be omitted possibly because I have misjudged them, and still others because of my ignorance of them. From lack of space I shall appear dogmatic, but shall be sure to name several books that will be well worth reading.

RELIGION AND THEOLOGY.

Several volumes of "The Modern Reader's Bible," by Richard G. Moulton, have been published during the year, presenting the Old Testament books in small, separate volumes, in a similar literary form to that a writer would use today in presenting the same truths. They give an entirely fresh and striking impression of the literary power and beauty of the writings. Several of the Bible books are really written in the most dramatic form; they imply question and answer, soliloquy and chorus, and many such things that are not brought out in our common version. Take Isaiah, and you may here study its literary and dramatic structure as you now study Othello or King Lear. While it is indeed possible to make too much of the literary qualities of the Bible, and become like a bride who should use her bridal wreath as a botanist rather than as a lover, yet it is a pleasure to know their great and rich literary qualities.

There are some readers who desire to know in a brief, clear form the exact nature of the New Testament problems, in chronology, harmony, etc., and the answer. For such Prof. Gilbert of the Chicago Theological Seminary has written "The Student's Life of Jesus." He is a safe and careful guide as

he traces the history in its sequence and details, and will make known to you the points urged by the critics.

Many preachers are much interested in the study of the monuments of the Eastern world and the light they throw on the Bible. For such the great work of James F. McCurdy entitled, "History, Prophecy and the Monuments," is undoubtedly the best and freshest on the subject. Prof. McCurdy expected to write two volumes and cover the field. But Vol. II. lately published only goes to the fall of Nineveh, and he has material for two more volumes. He collects and assimilates all kinds of archaeological material and presents his matter in a most interesting and helpful way.

We cannot become too familiar with the peculiarities of the Evangelists and of the way their personal elements enter into their Gospels. Prof. A. B. Bruce, the author of that great book, "The Kingdom of God," has given us an exceedingly interesting book entitled, "With Open Face," in which he brings out "the prophetic picture" of Matthew, "the realistic picture" of Mark, and "the idealized or idealizing picture" of Luke. It is a very suggestive book, and opens a Klondike you can work yourself.

To many of us the twelve minor prophets form a kind of unexplored continent, that has waited for its Livingstone and Stanley. The two volumes in the Expositor's Bible entitled, "The Book of the Twelve Prophets," by George Adam Smith, seem to me the noblest contribution to the literature of Old Testament exposition that we have had in many years. We should unite with these two volumes his "Isaiah" in the same series and his "Historical Geography of Palestine," and urge upon every preacher the purchase of these works, especially the last. The last book makes the Bible luminous with new light. He has been able to correct the corrupt text of the minor prophets, to give a new translation and exposition, and a most suggestive application of the whole to our times.

Dr. F. W. Farrar has given us a new volume, "The Bible, Its Meaning and Supremacy," which we ought to read because he is read by the intelligent laity as much as any religious writer of our times. He has presented the claims of the Bible and its supreme authority in matters of law and duty, in a striking way. He describes and explains many popular misconceptions, and acknowledges our obligations to the higher critics without giving up in the least the claims of the Bible.

Dr. Geikie has finished the twelfth and last volume of his "Hours with the Bible," giving six to each Testament. There are few works the minister can use with greater safety in elucidating and settling matters of history, manners, customs, and archaeology. They are up-to date, careful and conservative and constructive in aim, and devout in spirit.

The new volume in the International Critical Commentaries entitled, "The Gospel according to St. Luke," is especially valuable for its examination into the early date and authenticity of this Gospel. The commentary on the first two chapters would make a charming volume on the Gospel of the Infancy.

Another writer in this line who has made a great name is Prof. W. M. Ramsay, of Edinburgh, whose book, "St. Paul the Traveler and the Roman Citizen," should be in the hands of every minister. No man within the past ten years has added as much valuable and accurate information to New Testament exegesis, especially the Acts and Pauline epistles, as Prof. Ramsay. He has journeyed and lived along the line of Paul's travels for eight years, studying every question of interest on the ground. This book, and the one on "The Church in the Roman Empire before A. D. 170," are now essential

to understanding "Acts." They will give to every reader ideas new and very important as to the value of Luke as a historian, and as to the development of the early church around four strong men — Stephen, Philip, Peter and Paul.

Perhaps the most sensational and epoch making book of the year (not yet translated into English) is Prof. Harnack's "Chronology of the Oldest Christian Literature," which completely cuts from under it the foundations of the mythical theory of the miracles and of the natural origin of Christianity. Prof. Harnack has not affiliated with the conservative school of Bible scholars, but has been recognized on all sides as far away the leading critical scholar on New Testament literature, in Germany. After years of exhaustive study he concludes: "In all main points and most details the oldest literature of the church is genuine and trustworthy, as judged by literary criticism," with the exception of 2d Peter. He puts the date of several of the writings earlier than we had claimed. He puts back the conversion of Paul within two years of Christ's departure, and shows there was no time for the forming of theories in the way that traditions and myths are formed. Incidentally he shows the impossibility and unreality of Bauer's theory of the conflict between the Pauline and Petrine factions of the early church.

Before passing from this field, we desire to call attention to the American monthly edition of *The Expositor* (English), with Dr. Charles Cuthbert Hall as American editor. It has many of the best writers in its service, both home and foreign.

With the year there has been started, where so many great things originate, in Chicago, the new quarterly *American Journal of Theology*, Dr. W. L. Harper, editor. We are amazed at the many rich and elaborate articles by specialists, of all schools and churches. In addition to special articles it will give large space to book reviews, critical notes on special topics, with abstracts of periodical literature and a classified bibliography of recent publications.

We have received during December the new volume, "The Expositor's Greek Testament," republished in this country by Dodd & Mead (\$7.50), a work of the very greatest value to the critical scholar and the general reader. This volume contains only the Gospels, the Synoptics being edited by Prof. A. B. Bruce, and John by Dr. Marcus Dods, two of the ablest and best qualified men in England for this work. They give the received text, with a splendid critical apparatus, giving the different readings and authorities therefor, with the most scholarly and interesting interpretations. They have done for the church what Alford did thirty years ago with his Greek Testament, but have added the rich material accumulating in that time, giving all the important matter from the higher critics. The introduction states the present positions of criticism. Dr. Bruce has given us one of the best commentaries for the minister we know of. It is fresh, bright, clear, penetrating and forcible, and always sympathetic with the highest ideals of Christ's nature and mission as the Son of God. We advise those who can to make themselves a New Year's present of the book, if they have no friend to give it to them.

A few notable volumes have been published during the year under the head of "Theology." The first of these we should name is "The Christian Doctrine of Immortality," by Prof. Salmond, of Aberdeen. It is certainly the most comprehensive, and to us the ablest, discussion of immortality that we have ever seen. It is substantially a defense of our commonly accepted doctrine of immortality as held by most of the Christian churches. Large space is given to the ideas of all nations that have left a record of

their beliefs as to the nature of man. But the most valuable part of the book is in building up of new arguments, and in the use of many late researches and new discoveries in making the doctrine natural and easy to believe.

"The Doctrine of the Incarnation," by Robert L. Ottley, principal of Pussy House, Oxford (2 vols.), has much of the breadth and comprehensiveness of Prof. Salmond's work. He gives much study and space to the various forms of its development. The work is rather historical than dogmatic, yet it traces the idea from the Old Testament onwards, giving a very valuable summary of the traditional theology.

Small, condensed volumes are now popular. Dr. M. S. Terry has followed the fashion and given us a very bright and valuable book called "The New Apologetic." It states with great clearness the nature of the attacks of modern philosophy and criticism upon the Christian religion. Then he gives the true and best ways to meet these attacks. The five lectures meet the wants of busy men.

Another volume that belongs to this division is Thomas G. Selby's "The Theology of Modern Fiction" — the Fernley Lectures for last year. This, in reality, is a very great subject and needs one familiar with the theology and literature of the day. Perhaps as many people today are getting their religious ideas from novels as from pulpits. Writers of fiction bring into their works great religious problems and controversies, and the men who preach should at least be familiar with the greatest of these writers of fiction, to give warning and counsel, and to counteract their narrow ideas of the truth and of what religion can do for man. Selby discusses the theology of a few great writers.

HISTORY AND TRAVELS.

Every minister becomes an interested student of history. A great history enlightens and broadens the mind and affords much material to illustrate and enforce his sermons. Naturally we are interested in the development of political, social and religious ideas in our own country. In Dr. John Brown's "The Pilgrim Fathers in New England," and the reproduction of William Bradford's "Plymouth Plantation" — the American book of Genesis with a large amount of commentary and exposition thrown in — we have lifelike pictures of the times and institutions of New England. The essential differences between the Pilgrim and the Puritan are sharply drawn. The Pilgrims were democratic in church and state and held to their separation, while the Puritans for a long time held to a state church. Dr. Brown's book is the best we have on the Pilgrim Fathers — the causes, characteristics and effects of their coming to this country. From them came our ideas of government by the people, of free inquiry, of the priesthood of believers, the freedom and sovereignty of the people. He shows that while the Pilgrims of Massachusetts Bay came over as Anglicans, they were afterwards driven into independency.

It is well known that Edward Eggleston has been at work for many years reading and collecting the materials for an elaborate work to be entitled, "History of Life in the United States." The first volume, "The Beginners of a Nation," was published during the year. It is full of the most interesting facts about the peculiar convictions, traditions and social impulses that made the colonies what they were. It is especially interesting for the great variety of materials gathered to make clear the reasons why this became a great English-speaking nation rather than Spanish or French. The book has all the charm of style and power of grouping and description for which this author is so well known.

For those who wish a later history of our

own times and country the Scribners have published in two volumes with 350 illustrations, "The Last Quarter Century in the United States," by Dr. E. B. Andrews. It is a wonderful storehouse of facts relating to the external movements of the rapidly shifting scenes and situations in politics, inventions, discoveries, and of men, rather than a discussion of the reasons of our wonderful progress and success.

For those who are inclined to believe that there is no essential opposition between science and religion, the new volume of Prof. F. B. Jevons entitled "An Introduction to the History of Religion," will be welcome. His great aim is to show the essential concord between anthropology and the best theological beliefs. It is a new chapter in the history of religion as to the bearings of the great mass of material, collected by recent studies of anthropology, on religious problems, and he weaves the whole into a connected history of early religions.

Prof. Fisher of Yale has at last furnished us with a condensed "History of Christian Doctrine" that will fill an important place in our libraries. It forms Vol. 4 of the International Theological Library. Prof. Fisher in the long time he has occupied the chair of ecclesiastical history has developed most wonderful talents for such a brief, clear, comprehensive history of Christian thought. There is every evidence of wide and careful study and familiarity with the language of all the schools. He opens and interprets to the student the vital point of the system under consideration. Prof. Fisher is a candid and generous historian, but he does not belong to the hazy school of theological compromise. On such subjects as the Trinity, Original Sin, the Atonement, you are impressed with his precise and penetrating criticism, and from first to last you feel that you are listening to one of the ablest and best-equipped historical writers of our times.

But the history of the year, and of many years past, is that of Bishop, or, as he pleases to put it, John Fletcher Hurst. The first volume of his "History of the Christian Church" has been recently published. Of all the work of this brilliant and many-sided man this will be esteemed the highest. It forms a large volume of 950 pages, and covers the early and mediæval church down to the Reformation. A second volume, which will be published next year, will conclude the history. Bishop Hurst had the foundations for such a work in his nearly ten years of lectures at Drew. But to write a history with a knowledge of all the historical studies and discoveries made since, required an entire rewriting and recasting of his old material. We have waited for some years for this history, but the church has been the gainer, and we now have a work which in its department stands without a rival. He has had the vision and the skill to grasp and measure the rapidly-widening field of ecclesiastical history. It would be a pleasure to make quotations from its pages, but we have only space to say that at every point where we have read we have been charmed at the brilliant delineations of character, the description of great movements, the compressed yet clear statement of facts, and the calm philosophic spirit that interprets and enforces great religious lessons.

In the line of travels Nansen's great work, "Farthest North," is easily the best of its class. Preachers should read along every line of literature that will stimulate their thought or enrich their resources. Such a work as this increases your respect for human nature and its magnificent possibilities of adventure, enterprise and achievement. His powers of endurance and leadership are splendid, and his lonely journey when he came as near the Pole as Boston is to New York, with his single companion, is one of the most thrilling and suggestive bits of travel we have ever read. It is a constant lesson for pa-

tience and hopefulness. The book, like the Arctic winds which used to run their dynamos, will produce in our minds light and power.

Under this head we might place a volume that is a composite of both history and travels, entitled "Recent Researches in Bible Lands," by eight leading archaeological authorities. It is a volume of only 269 pages, but contains a series of valuable, up-to-date papers that present the facts and discoveries that have been available only to scholars. It is a summary of discoveries in many fields, with abundant illustrations, and will satisfy many who have not the time for fuller study.

SCIENCE.

The intelligent, effective Christian minister ought, in fairness to himself and his cause, to read some strong book that may criticize or be antagonistic to his way of thinking. The strongest and most comprehensive, the most worthy of reading, of the year's books in this line, is "The History of the Warfare of Science with Theology in Christendom," by Andrew D. White (2 vols.). The book is devoted largely to a review of certain great controversies between theologians and men of science as concerning "evolution," "the shape of the earth," "the antiquity of man," "witchcraft," etc., etc. The value of the book is in its collection of material and reference to various authorities. But the author has a strange inability to use his facts fairly. The very title of the book is an illustration of his unfairness. He coolly assumes that theology is not a science. As well and for similar reasons assume that astronomy is not a science. He seems ignorant of the fact that science is the child of Christianity, and that only Christian countries have science. He identifies theology with the Bible, and he coolly assumes that all the ignorance and blunders of theologians are to be charged to revelation and the Bible. But we have here the ways and methods of dealing with religious questions among many literary and scientific writers.

POETRY.

We should be glad to notice under this head, first of all, a new Methodist Hymnal. But, in place of this, we have but a few things to speak of.

In the new edition of Eugene Field's "Prose and Poetry" there are two volumes of poems, many of them new, and most of them about children, that are rich and delightful. He was above all others the children's poet. Simple, affectionate, tender, trusting, he was always at home with them as were they with him.

"The Tearless Land" is a volume of poems on heaven, compiled by Dr. M. C. Hazard. We wonder the collection was not made before. It is a rare and beautiful compilation, classified as follows: "Longings for Heaven," "The Pilgrimage to Heaven," "The Gate to Heaven," "The Heavenly Land," "The Heavenly City," "The Heavenly Home," "Reunion in Heaven," "Rest in Heaven," "The Bliss of Heaven," "The Lord of Heaven."

Many of us who follow on at a respectful distance will be glad to have "Browning Studies" as a help to understand Robert Browning. It does not matter that the authors do not agree among themselves, though all are members of the Browning Society. In allowing them the use of his name he stipulated that if at any time they were uncertain as to his meaning they were not to bother him as to whether their guesses were correct. But really every one of these twenty essays is worthy of careful reading. Every one finds in Browning's poems rare and rich treasure.

PREACHING AND CHURCH WORK.

Most preachers are anxious to know the best methods used by the most successful

preachers in the many lines of church work. After having read many books along this line, the new volume of Rev. George Whitefield Mead called "Modern Methods in Church Work," seems to us decidedly the best we have known. It is fresh and up-to-date. He has collected from all churches and all parts of the country the best methods of work. The titles of some of the chapters will suggest the scope of the work: "Reaching the People Outside," "Reaching Strangers at Service," "The Choir," "Sunday Evening Service," "Reaching and Holding Young Men," "Temperance," "Free Pews," etc., for forty chapters. The book abounds in hints for pastors in the city and country, for churches large and small.

Two volumes of much more than ordinary interest to preachers on the great work of their lives have been published this year. The Yale Lectures for 1895 and 1896 have both been issued since last summer. Dr. Henry Van Dyke's "The Gospel for an Age of Doubt" has been widely read and generally has been kindly received. It has to do with the Gospel to be preached, the doubts to be met, the difficulties to be answered, and the age spirit that we ought always to recognize. It represents the thoughts and needs of a class.

Dr. John Watson's "The Cure of Souls" was delivered in the same course a year later. He deals with the practical problems of a minister's life. He emphasizes extempore preaching and pastoral visiting. To the last he gives a very high place in its demands upon the preacher and the possible results. Both of these men know how to preach in a way to secure congregations. Perhaps both of them have their eyes fixed too much on a crowd as the all-important evidence of success. To a few, Gospel preaching is like the preparation for a great feast, while to many of us it is more like sweeping the floor to find the lost coin. These two men are fine illustrations of the best schools of American and English preaching, and so are worthy of our study. As yet the original Yale Lectures stand unmatched and alone. We miss in both Van Dyke and Watson the passionate yearning for souls and the tremendous emphasis the New Testament preachers put upon sin and salvation. In this, each fails to tell "in his own tongue the wonderful works of God."

Not Genius, but Hard Work

"WHAT is your secret of success?" asked a lady of Turner, the distinguished painter. He replied, "I have no secret, madam, but hard work." Dr. Arnold says: "The difference between one man and another (that is, between a man who makes a fortune, and the man who does not) is not so much in talent as in energy." "Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be obtained without it." "Excellence in any department," says Dr. Johnson, "can now be obtained by the labor of a lifetime, but is not to be purchased at a lesser price." "There is but one method," says Sydney Smith, "and that is hard labor; and the man who will not pay the price for distinction had better at once dedicate himself to the pursuit of the fox." "Nothing," says Mirabeau, "is impossible to the man who will." Sir Isaac Newton, one of the greatest men the world ever saw, when asked by what means he had worked out his extraordinary discovery, modestly replied: "By always thinking of them." To Dr. Bentley he said: "If I have done the public any service, it is due to nothing but patient industry and thought." Nelson once said: "I owe all my success in life to having been always a quarter of an hour before my time." Kepler, the great philosopher, when speaking of his studies and his progress, said: "Diligent thought on these things was the occasion of still further thinking, until at last I brooded with the whole energy of my mind upon this subject." — Exchange.

THE FAMILY

A NEW YEAR

EMMA A. LENTE.

A year that brings toil, rest, and loss and gain,
And hope and care and joy, has dawned again.
But, knowing all the past, the slips we've made,
The failures and the faults, we are afraid —
Afraid another testing year to try,
Lest like those past we mar it grievously.
But He who gives the years knoweth our frame,
And, pitying our weakness, may not blame
Our every failure, if with humble mind
And contrite heart we leave our sins behind,
And onward press with patience and with care,
And make each day's recording good and fair,
So when the year is done, with smiles, not tears,
We'll say, "Good-bye, most blessed year of years!"

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

The New Year

Rich gift of God!
A year of time! — Whittier.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand and feed upon it. — Fenelon.

Peace for the past, grace for the present, and glory for the future. Yes, there is a glory for the future; nothing before the true believer that isn't glory. I think it would take the wrinkles out of your brow if you would just look into the future instead of into the past. — D. L. Moody.

And now what greeting shall our new year give?
Shall he be lavish of good promises
And spend his living all on them? Or shall
He quietly begin redeeming some
The old year made?

— Anon.

God does not promise supplies in advance. If we have only bread for today, and are doing our duty faithfully, we may trust Him till tomorrow for tomorrow's food. And it will surely come, for God's word fails not. . . . It is well that we get this lesson fixed in our heart at the beginning of the year. As the days come, each one will bring with it its own little basket, carrying a day's supplies, but no more. — J. R. Miller, D. D.

Life has a thousand pages — love and scorn, Hope and adventure, poverty and sin, Despair and glory, loneliness forlorn, Age, sorrow, exile, all are writ therein; And on each page, however stern or sad, Are words which gleam upon the crabbed scroll, Revealing words that make our spirits glad, And well are worth the study of the soul. We may not lightly shrink from any leaf, For on it may be writ the word we need. God turns the page — whatever joy or grief He opens for us, let us wisely read.

— PRISCILLA LEONARD, in *Outlook*.

Let us front this New Year, with all its hidden possibilities, with quiet, brave hearts, resolved on present duty, as those ought who have such a past to remember and such a future to hope for. It will probably be the last on earth for some of us. It will probably contain great sorrows for some of us, and great joys for others. It will probably be

comparatively uneventful for others. It may make great outward changes for us, or it may leave us much as it found us. But, at all events, God will be in it, and work for Him should be in it. Well for us if, when its hours have slipped away into the gray past, they continue to witness to us of His love, even as, while they were wrapped in the mists of the future, they called on us to hope in Him! Well for us if we fill the passing moment with deeds of loving obedience! Then a present of keeping His commandments will glide into a past to be thankfully remembered, and will bring us nearer to a future in which hope shall not be put to shame. To him who sees God in all the divisions and particles of his days, and makes Him the object of memory, hope, and effort, past, present, and future are but successive calm ripples of that mighty river of Time which bears him on the great ocean of Eternity, from which the drops that make its waters rose, and to which its ceaseless flow returns. — Alexander Maclaren, D. D.

only by our dead selves we are to mount to the serene altitude of perfection. Like the apostle, we must die daily. — Christian Register.

MRS. MASON'S NEW LEAF

MYRA GOODWIN PLANTZ.

"TAKE a chair and sit down, Nellie, while I wrap up the silk waists." Mrs. Mason dropped wearily into a tempting rocker. Visiting her old schoolmate, the dressmaker, was about the only luxury the busy housewife allowed herself. It was like a breath of summer to be with some one who could speak of her happy girlhood days.

"I wish you'd stay and have a bite with me," urged Miss Hadley. "I'm going to make an oyster stew, and I have some cream puffs and oranges in the house."

"Oh, I can't trust Lizzie to get supper, and the girls will need help in dressing for the party, and pa is going to the watch-meeting," sighed Mrs. Mason.

She was one of those tired women who sigh automatically. She looked longingly around the inviting room, with its blooming plants in the window. The sewing machine had been pushed back, and the little table, with a new magazine and the shaded lamp, was drawn in front of the glowing base-burner. Open doors showed a pretty little bedroom and a neat kitchen, which was dining room as well, with a tea-kettle singing on the shining bit of a stove. There was that exquisite sense of order so restful to one who is wearied by continually picking up after others.

"I came across this today," said Miss Hadley, bringing out a photograph of two pretty, blooming girls, leaning over a railing.

"Did I ever look like that?" said Mrs. Mason, tears springing to her eyes as she gazed at the thin, faded woman reflected in her friend's old-fashioned mirror. "You have held your own, but I haven't, Kate."

"Nellie, you are just the one to resolve tonight to be more patient and unselfish the coming year, and, if possible, drive a few more nails in your coffin. Now I want to ask you to turn over a new kind of a leaf. Be good to yourself, as the colored people say."

"But the duties of a wife and mother — " began that personage.

"Are first to be her best self," interrupted her friend. "Are you contented as it is, Nellie?"

Mrs. Mason colored. She had been secretly envying this cozy little home, large enough to give one the housekeeper's enjoyment without the weariness of a large establishment. The quiet where one could read or think undisturbed seemed almost heaven to the tired woman.

"Nellie," said her friend, divining her thoughts, "your mistake is in trying to be an angel, where a strong, determined, happy woman is needed. Some worthy has said, 'Come to thine own aid; ' and the Bible says, 'Hold fast, that no man take thy crown,' and yours is your own sweet womanhood. Why should you deprive your family of the pleasure of taking care of you and showing their gratitude?"

Mrs. Mason was used to her friend's

plain speaking, but this time it sank deep into her heart. When she reached her own home she felt for a moment that the boisterous welcome of the children compensated for the work and care they constantly occasioned. Mr. Mason came in, and his wife turned a patient, smiling face toward him.

"Ma, can't you watch the gas more closely? It was fifty cents more this month. What girls, did you get your new waists made out? Your grandmother used to do all the sewing, and did not have some one to do her work, either. Ma, I brought oysters. Can't you cook them? We like your soup better than Lizzie's."

Mrs. Mason was glad to put down the two heavy children who were sitting on her lap and escape to the kitchen before she was tempted to remind him that his mother had not as much as seen a waist such as his daughters considered necessary. "Yes," she thought, with a smile, as she watched the soup, "there will be a new leaf turned over that will make a new book for some of us."

Mrs. Mason ate her supper in a thoughtful mood, hardly noticing her husband's remarks about Tommy. Mr. Mason was a devoted father, and one way in which he expressed his affection was by having his wife put in half of her time pouring out medicine for the children. It was always some kind of a tea or plaster, or a day from school, for the children, and the good man never dreamed that he might as well have risked the children without constant nursing as taken the chances in his wife of heart failure from exhaustion. Tommy was slightly affected with a cold in his head, so the fond father began:

"Ma, you must soak Tommy's feet, and tie up his throat, and make him some onion syrup, and put a poultice on his chest. You've let him take cold"—not noticing how much healthier his offspring seemed than his wife.

"I wonder if it is my fault that he always thinks of the children first?" Mrs. Mason thought, as she cut the cake her own hands had made, because it was a special kind her husband enjoyed.

That evening the girls noticed that their mother did not wait on them as much as usual, though she looked with pride on her sweet blossoms of sixteen and eighteen as they left for a happy evening. Mr. Mason went down town before watch-meeting, Tommy and Katie were bundled into bed without ceremony or medical treatment, and Mrs. Mason sat down before the fire to think about the coming year.

"Are you sick, Ma? Lizzie won't have breakfast ready," was Mrs. Mason's greeting from her husband as she awoke on New Year's morning.

"Tell Mary to dress the children, and Carrie to help Lizzie," was the answer that sent her husband to the front.

Imagine the surprise of the family when the mother came in, as they sat down to breakfast, in her company wrapper, with a bright smile on her face.

"Is your headache better? We didn't mean to get up for breakfast," said Carrie.

Mrs. Mason smiled a little roguishly as

she answered: "I may not always be up after this, so I shall depend on you to help Lizzie and on Mary to dress the children."

Mr. Mason looked at his wife to see if she were out of her mind, but she looked very much composed.

"There's a concert tonight I want to attend, John," she said, sweetly, after sitting by the fire so long that the girls decided, if the house were cleaned up, they would have to do it.

"But the money" — began the husband.

"Oh, I have it from the meat money," was the smiling reply. "I need music just now more than meat."

"Take her, Pa," cried Mary. "She always gives the tickets to the rest of us."

"Lizzie, you'll have to arrange to look after the children an hour each afternoon, for I shall lie down then," Mrs. Mason said to her maid, the next day.

"I can't be bothered with young uns," was the answer.

"Very well," was said in such a firm tone that the young girl relented.

They all noticed that the mother occasionally read in the daytime — a thing Mr. Mason had not been brought up to in his New England home, but which was common enough in Mrs. Mason's early days.

The fourth day Mr. Mason could not contain himself: "I can't see but you are looking better than usual, Ma, though you don't act as if you were well. I had thought to send up the doctor today. Is it a tonic you need?"

"Not exactly," was the reply. "I'm going down town today. Shall I get what I need?"

"Of course, Ma," he answered, tenderly, thinking it was some new patent medicine dear to the heart of woman. "I'll tell the clerk to give you what money you want, as I shall be out."

Imagine his surprise to find his wife had drawn seventy dollars. If he had not been in "good and regular standing" he might have uttered some strong words. As it was, he spoke in a tone of voice that would have frightened a sneak thief: "Ma, what could you mean by taking seventy dollars?"

"That was enough for today," she said, calmly, "though it will take more when the making of my dress is paid for. I got my cloak at a bargain, and a new dress, and a bonnet and shoes. You said to get what I needed. Haven't I earned that much, dear?"

"Of course, Ma," he said, softening. "But you never cared before for looking well."

"But I do care," she cried, "and I must take care of myself since there is no one in the world who loves me enough to do it;" then, not being a very "new woman," she put her head down, and sobbed aloud. Those tears led to a long talk that put matters on a different footing with the husband and wife, and this much of the conversation came to the girls as they went through the hall: "I can't help thinking, dear, you are to blame for the girls being so selfish and lazy." But the father got this back, for later he overheard this interesting remark: "It's Ma's sweet disposition that has made Pa so selfish and neglectful.

Think of Ma dismissing Lizzie and getting a girl who can cook! I am going to turn over a new leaf myself. I wonder Ma has not sunk under such work and care."

Of course the new leaf got crumpled sometimes. The children clamored for their devoted slave, and the girls grumbled because they had to take their part in the household care, and the father sometimes insinuated he would be bankrupted because of the expensive girl; but the little woman trusted God to keep her at her best, and every one rejoiced in the bright, happy mother who was the inspiration of the home.

The next New Year's eve, when Mrs. Mason was in her friend's little home, she pitied her loneliness, and said: "I wish you would marry, Kate."

"I wouldn't object if I had such a good husband as your John," was the laughing answer. "Being good to ~~yourself~~ has helped even him, has it not?"

"Yes," answered Mrs. Mason, "I have learned that we cannot love our neighbors as ourselves unless we first love ourselves in a wise way."

Appleton, Wis.

THE SAME OLD ROUND

ADA MELVILLE SHAW.

I HAVE taken two long walks of late.

With open eyes one may read texts for a dozen sermons in a half-hour's walk on a city street.

Last night I stopped at the window of the cable car power-house to watch a giant wheel. Around and around it swung, no faster, no slower. "Poor thing!" I said, touched with a childish notion. "How tired you must be of the same old round, day after day!" But I could hear no complaint in the steady rumble and jar of the machinery.

I plodded on, thinking. The title of a book I have read came to mind — "Power Through Repose." How the wheel rested in its revolutions! What power in the ease of its sweep! May not I, too, rest in the monotonous hurry of my daily life? May not "the same old round" of my homely duties be majestic, mighty in power for good, restful?

No man liveth unto himself. A mechanician could have explained to me the relation of the wheel to the speeding cable car. I do not understand the detail of the machinery, but I know this: though the wheel is neither the centre of power nor the all-important car, if it gets out of order everything must stand still until repairs are completed.

What is the relation of my "same old round" to the on-moving business of the world and to God, I know not, to any great extent. But I am certain that to each I am somehow vitally linked, and I must not stop! Only the Master Mechanic knows what plans are marred, what divine power "shut off" from some needy one of His, when this human wheel falters on its axis or stops for repairs. As the giant wheel in the power-house, so I am responsible only for obedience. Power and plan are His. Mine just to rest in "the same old round," moving even with majesty since it is my Creator who bids me.

Chicago, Ill.

WHO WANTS TO DIE THIS YEAR?

Each year's a book, with pages white,
That we so blindly fill;
One lies within our hands tonight,
To blot and mar at will.
With many secret faults indulged,
Tall stumbling-blocks we rear.
Our hopes and fears are all divulged;
Who wants to die this year?
Do you? Do I?
Who wants to die
This year?

God gives the years that still have come,
And we have called our own.
They held unnumbered joys for some,
Or else all joy had flown.
We use the moments, one by one,
Without much thought or fear.
But oh, we have so little done!
Who wants to die this year?
Do you? Do I?
Who wants to die
This year?

This year! Twelve fleeting months from now,
'Twill be last year as well,
Eternity can yet endow,
And all life's story tell.
Though short or long for us the time,
Our landscape bright or drear,
The question holds both prose and rhyme:
Who wants to die this year?
Do you? Do I?
Who wants to die
This year?

Ah! death will many millions seek!
Their hour must come in turn.
Tomorrow, next day, week by week,
We'll of their goings learn.
We cannot stay, though stay we would,
Our end may be so near!
Oh! are we living as we should?
Who wants to die this year?
Do you? Do I?
Who wants to die
This year?

— MRS. FINDLEY BRADEN, in *N. Y. Observer*

TAKING SHORT VIEWS

IT is well for us to take broad views of life and fix our eyes on the goal far ahead, rather than bend them constantly to the contemplation of the many short steps necessary to reach it. We shall become mentally and spiritually myopic if we do.

But under certain conditions—and these conditions are by no means rare—the opposite course is necessary, and we receive help and courage by being content to solve life's problems little by little. A familiar story illustrates the point I wish to emphasize:—

A lady met with a serious accident which rendered a very severe surgical operation necessary. She knew that in all probability she would be confined to her bed for a long time. She was a busy, active, energetic woman, and the prospect was very dreadful to her. When the surgeons had finished their work and gone away she said to her physician,—

"Dr. Bell, how long shall I have to lie here helpless?"

"Only one day at a time," was the cheering answer; and it was a better tonic for the patient than any amount of sympathy and commiseration would have been. It comforted her for the moment, and often during the weary weeks that followed she was helped by taking the short view, "only one day at a time."

Not long since it was my good fortune to become acquainted with a genuine heroine, a young woman who, when a girl of fourteen, had taken up the work of her dying mother and become housekeeper, maid of all work, nurse, sister and mother in one, as she "kept house" for her father and six younger brothers and sisters. One day she was telling me her experiences in bringing up her "family," as she called the younger ones, laughing at her attempts to make bread for the many mouths when she had to stand on a stool to knead it with sufficient vigor, and unconsciously giving a pathetic glimpse of

the little mother's anxious heart as she nursed Cora and Joey and baby Jack through an attack of the measles. Then all the children, herself included, had the whooping cough. So the story went on, not in any strain of self-pity or self-glorification, but as a simple recital of what she had gone through, until I could not help saying,—

"How have you managed to endure so much, Clara, without being completely worn out?"

"Why," said my friend with her pleasant laugh, "I've had twelve years to do it in, Mrs. Smith. It didn't all come to me in a day."

This was another way of saying that she had taken short views of her rough path, and so had been spared the anxiety of crossing bridges before she came to them.

The short view is a great shield between our peace of mind and its most subtle enemy—worry. Has the winter come earlier than usual with every prospect of staying? It will pass, a day at a time, with long, restful nights between. Is the summer hot and dry and dusty? It will slip by in the same quiet way. Is the chosen profession difficult to attain? Clear your path by attacking the obstructions one by one. Is the mending basket full and the larder empty? (Nothing is more formidable to womankind than house-work viewed *en masse*.) A patch here, a darn there, a button in another place, while sauce boils, bread rises and cake bakes, will happily change the places of abundance and scarcity, and incidentally rest tired back and aching feet. Some one has wisely said:—

"Nothing is there to come, and nothing past,
But an eternal now doth always last."

This is the short view of life—the "eternal Now!" Its sorrows are never greater than can be borne; its pleasures are never too many to be wholesome; its labors are never too hard to be accomplished. It is only when we place tomorrow's load above the burden of today that we faint under the combined weight. Take the short view, then. "Sufficient unto the day is the evil thereof." — IDA REED SMITH, in *Advance*.

ABOUT WOMEN

— Mrs. Jennie C. Croly ("Jennie June") has been appointed an inspector of public schools in New York for a term of five years.

— Mrs. Helen Crittenden Adams, of Buena Park, Chicago, possesses two hundred teapots. She keeps a memorandum of all of them, registering each with the name of the giver and the time and place of purchase, as well as the kind of ware.

— At the last meeting of the French Academy, among those who received the "prizes of virtue" was an old lady of Alsace. She had refused a pension from the German government, "not wishing to take anything from those who had ravaged her country."

— A Mohammedan father sent to Lucknow, two thousand miles, for the *Woman's Friend* in Urdu. In the letter he stated that he wanted the paper for his daughter, expressed his delight that there was literature pure enough for his daughter to read, and thanked the ladies for such a publication. He enclosed the subscription price.

— Pundita Ramabai has now under her care 280 girls, 240 of whom are famine widows. The new buildings at her farm near Poona are going up, and when finished will accommodate 200. Meanwhile she has temporarily rented a house within a few yards of the Sharada Sadan, where a portion of her flock are at present lodged. Miss Sundrabi H. Powar writes: "Everything was very dear this year, and every day we needed one hundred rupees for their food; but the Lord provided for us."

— Thirty-two Kansas women are foreign missionaries and at work in heathen lands.

— Miss Jennie M. Bingham will go on the staff of the *Syracuse Standard* beginning with the new year to write the exposition of the International Sunday-school Lesson.

— The Young Women's Branch of the Massachusetts W. C. T. U. has opened the Willard "Y" Settlement at 11 Myrtle Street, Boston. This is the result of a desire to help their less fortunate sisters. They thought a home for working girls, which should be all that the name implies, was the best way to do this. With the advice and help of the W. C. T. U., the young women have furnished the house for the use of girls who do not earn over \$6 weekly. It contains eighteen rooms, and can accommodate fourteen girls, beside the residents and necessary helpers.

— Seven Massachusetts women have been appointed to places in the classified service of the Government during the last twelve months, says the *Springfield Homestead*. Five of them are "assistant microscopists" in the employment of the Department of Agriculture, drawing \$600 a year each. It is their business to inspect the meat of cattle and hogs that is not above suspicion of disease-infection, and to attend to various similar matters within the purview of the Bureau of Animal Industry. The sixth fortunate lady is teacher of a kindergarten school for little Indians at Seneca, Indian Territory, and she receives \$360 per annum. The seventh is a cataloguer in the Bureau of Public Documents at Washington.

— Tears are good for women, says Dr. Campbell, in *The Hospital*. The beneficial effect of a good cry to a woman, he asserts, is partly due to the increased depth of respiration and the improvement in the often languid circulation thereby induced, but to a large extent it is the result of the muscular exercise involved, by which the general vascular tension, and especially the blood pressure in the brain, is much reduced. The profuse flow of tears no doubt also acts strongly on the cerebral circulation in still further reducing tension. The sobbing movements, again, have a good influence upon the venous circulation in the abdominal and pelvic viscera, while the exhaustion produced tends to cause sleep, and thus to give the nervous system its best chance of recuperation.—*Woman's Journal*.

The Best Way

— THERE is a best way of doing every thing, of carving a joint, or sweeping a room, or holding a plough, or keeping books. The educated man or woman is the one who does the things he or she has to do in the best way, without waste of time or force. Many of these "best ways" we have not wit enough to discover for ourselves. There is an immense stock of experience handed down to us through older people. To a child the father or mother represents the wisdom and skill of the race. If they do not, some one else does. At any rate, we enter into our heritage of the past in just so far as we learn from some one how to do the things we are called to do in the best way. Few people realize that the thing that will make them efficient and skillful is just this matter of learning in some way or other how to do things in the best way. That is the difference between the raw "help" and the trained servant, between the bungler and the artisan, between the man or woman who is always worried, flurried and driven, and the person who does twice as much, and yet has plenty of leisure. We have made a great gain in the art of living when we set before ourselves the problem of finding out the best way of doing common duties.—*Watchman*.

THE "NEGATIVE" EAR

MRS. LOUNSBURY, of Chicago, who for ten years has been training pupils of a deaf-mute asylum, has decided to devote herself to the education of the "negative" ear. While at the asylum she discovered that one of her pupils could hear, but could not appreciate the different shades of tone. She studied and experimented, with the result that she found children classed as deaf-mutes who were afflicted only with a sort of "color blindness of the ear" that prevented them from distinguishing the different tones of the sounds they heard. She called the affliction the "negative ear." Says the *Chicago Tribune*:

"In a California institution for deaf-mutes Mrs. Lounsbury discovered nine children possessed of the 'negative' ear. They could hear as well as any one, hear even a whisper, but they were utterly unable to discern shades of tone, and so could not understand language.

"In an Eastern school she once found a young woman who had spent almost her whole life in the institution, had learned the sign language and lip-reading, and yet could hear perfectly. Had this fact been discovered early in life, six months' or a year's training would have fitted her to enter the public schools and obtain an education with other children; but she had never made a sound, and her parents thought her deaf and mute.

"Among the pupils afflicted in this way now receiving instruction in speech, there are two particularly interesting cases. One is that of a small boy of twelve years, whose parents thought him an idiot, and whose language is so twisted and filled with substitutions of incorrect sounds that no one who has not made a study of his attempts can understand what he says. Yet he is bright, active and talkative, and thinks he can talk—a common delusion among persons so troubled. He has been studying now only two weeks, but already his speech is becoming better, and one or two words spoken in every sentence are clearly spoken.

"The other case is that of a young man who had grown to manhood speaking a language wholly unintelligible to others, but without finding out what was the matter with him. In a month he has learned to talk fairly well, and, in a few months more, will be in a position to enter upon active business life.

"The method of curing the 'negative' ear is no less strange than the trouble itself. It is, of course, impossible to teach the child through words spoken by others, or it would have learned in the natural manner. Instead, the process is reversed. The child is taught to speak correctly by instructing it in the positions of the mouth and tongue, and the words spoken are made to teach the ear. The child's own tongue cultivates its ear. No other tongue can do it."

At Her Best in the Morning

THE finest compliment we have ever heard paid to a woman was by her husband, and he said, in speaking of her, "We always think of her as a morning-glory, because she looks so bright and cheery and pretty at the breakfast table." How many breakfast tables are presided over by women who make no effort to be dainty, and there are a great number who are at once untidy and even uncleanly to look at. The claim that household duties keep women from looking well in the morning is easily disproved, for in many a household where the lady gives a helping hand in the kitchen, a big apron will thoroughly protect her dress, and then, too, cooking, unless one makes it so, is never dirty work. That woman commits an error who looks uncared for and badly dressed in the morning. The other woman, who wears any old thing to the breakfast table, is also mak-

ing a mistake, for that is the time when the men of the household ought to see a woman at her best, and not specially rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects. — *Exchange*.

BOYS AND GIRLS

Polly's Year

JANUARY 1ST.

Come, sit in my lap, and let me hear,
Polly, my dear, Polly, my dear,
What do you mean to do this year?

I mean to be good the whole year long,
And never do anything careless or wrong.
I mean to learn all my lessons right,
And do all my sums if I sit up all night.
I mean to keep all my frocks so clean,
Nurse will never say I'm "not fit to be seen."
I don't mean to break even one of my toys,
And I never, oh! never, will make any noise.
In short, Uncle Ned, as you'll very soon see,
The best little girl in the world I shall be!

DECEMBER 31ST.

Come, sit in my lap, and let me hear,
Polly, my dear, Polly, my dear,
What you have done in the course of the
year.

Oh, dear! Uncle Ned, oh, dear, and oh, dear!
I fear it has not been a very good year,
For somehow my sums would come out
wrong,
And somehow my frocks wouldn't stay clean
long,
And somehow I've often been dreadfully
cross,
And somehow I broke my new rocking-
horse.
And somehow nurse says I have made such a
noise
I might just as well have been one of the
boys.
In short, Uncle Ned, I very much fear
You must wait for my goodness another
year.

— *Youth's Companion*.

FRECKLES OUT

ANNIE HAMILTON DONNELL.

"THEY'RE just pre-zactly's nice as
each other 'cept that big freckle.
I shouldn't wonder — just likely's not
Miss Hath'way don't care if her apples
are freckled, and I do, dreadf'ly.

Merry rolled the two apples from one
hand to the other slowly, reflectively.
Then she snuggled them down in her
lap and reflected all over again.

They were beautiful great Northern
Spies. Mamma had put them in her
dinner-basket and said,—

"Give the nicest one to Miss Hath-
away, dear."

Merry singled out one of the apples,
carefully.

"It's just as nicest — 'cept the
freckle," she murmured. "An' freckles
don't taste any. I guess I'll go and put
it on Miss Hath'way's desk this minute,
so's she'll find it when she comes back
from dinner. Then I'll have plenty of
time to 'range it," she added, a little
guiltily.

The other apple she tucked into her
pocket.

On Miss Hathaway's desk there was a
corner especially devoted to the chil-
dren's little love-offerings. Merry
pushed away the flowers and little
Ann Sarah Bennett's hard, green pear,
and made room for her big, rosy-faced
apple. How round and red and hand-
some it was! — 'cept the freckle. And
Merry took great pains to turn the
freckle side "back to." Why, you
wouldn't have known there was any. It
didn't show a bit.

"Oh, what a beautiful apple!" Miss

Hathaway exclaimed, at Merry's elbow.
Is it really for me, Merry?"

"Yes'm," Merry said, faintly.

She hoped Miss Hathaway wouldn't
move the apple quite yet — it looked so
nice, 'ranged that way, freckle side in.
And Miss Hathaway left it just as Merry
had "ranged" it, and never guessed
once that its other cheek was blemished.

Merry ate her apple with little slow,
careful munches — to make it "spend,"
she said. It took quite a long time, but,
somehow, it tasted queer to Merry — not
half as juicy and good as she had ex-
pected. And between every bite she
thought of the big brown "freckle" on
Miss Hathaway's apple. She imagined
she could see it peeping at her through
the railing around the teacher's desk,
and blinking at her accuately.

The bell rang and lessons began again.
It was not till night-closing that Miss
Hathaway thought of her beautiful apple
again. Then she saw a sober little girl
standing beside it, waiting to speak to
her.

"Do — do you 'spise freckles, Miss
Hath'way?" the little girl was saying,
slowly.

Miss Hathaway looked down at the
little face with the procession of tiny
brown freckles crossing, double file, the
bridge of its nose, and smiled.

"Freckles? Why, no, indeed, I like
them, Merry!" she said, putting a gentle
kiss right on top of them.

Merry looked a little relieved. She
got as far as the dressing-room and even
got one sleeve of her jacket on, before
Miss Hathaway heard her trudging reso-
lutely back.

"Mies Hath'way, I guess you better
write a note home to my mother an' tell
her I ate up the nicest apple," she mur-
mured. "An' I 'ranged the freckle
just a purpose so you wouldn't see it on
the other one."

Merry whirled the apple around,
freckle side toward Miss Hathaway,
flushing all over her little face.

"I wish I'd 'ranged it freckle side out-
wards!" she said. "I guess then I
wouldn't 're felt so bad in my conscience
even if I was selfish and ate up the nicest
one."

Miss Hathaway gathered the small
figure up into her lap and laid her cheek
against the droopy little head.

"Maybe, dear, it would be better if
we all were honest and put our
freckled side 'outwards,'" she said.

Kent's Hill, Me.

A Boy's Bill of Fare

An eight-year-old lad was asked to write
out what he considered a good dinner bill of
fare for Thanksgiving, and here it is: —

Furst Corse.
Mince Pie.
Sekond Corse.
Pumpkin Pie and Turkey.
Third Corse.
Lemon Pie, Turkey, Cranberries.
Fourth Corse.
Custard Pie, Apple Pie, Mince Pie,
Chocolate Cake, Ice-cream and
Plum Pudding.
Desert.
Pie.

— Little Effie (who has stroked the kit-
ten until she has begun to purr): "Maudie,
do you hear that?" Sister Maud: "Hear
what, Effie?" Effie: "Why, I do believe
kitty's boiling!"

THE SUNDAY SCHOOL

First Quarter Lesson III

SUNDAY, JANUARY 18, 1898.

MATT. 4: 17-25.

REV. W. O. HOLWAY, D. D., U. S. N.
BEGINNING OF THE MINISTRY OF
JESUS.

I. Preliminary.

1. GOLDEN TEXT: *The people which sat in darkness saw a great light.* — Matt. 4: 16.

2. DATE: A. D. 25; a year after the last lesson.

3. PLACE: Capernaum.

4. HOME READINGS: Monday — Matt. 4: 17-25. Tuesday — John 1: 42-61. Wednesday — Mark 1: 11-28. Thursday — Acts 10: 34-43. Friday — Luke 4: 14-21. Saturday — Luke 4: 22-32. Sunday — Luke 4: 33-44.

II. Introductory.

For a year our Lord's activities had had for their centre the province of Judea. We find Him now in populous, busy Galilee, and dealing no longer with individuals merely but entering fully upon the work of His public ministry. John had been imprisoned, but his summons to the people to repent, and his announcement of the nearness of the heavenly kingdom, the new era of righteousness and salvation, had been taken up by worthier lips, and were being uttered by One whose words and works attracted universal attention. The time had come for our Lord to attach to Himself and to train for apostolic duties the disciples whom He had called the year before but who had temporarily returned to their secular pursuits. He sought them by the Sea of Galilee, and found them — "Simon called Peter and Andrew his brother." According to Luke's account, which is fuller than that of Matthew, Jesus was so crowded by the eager people who followed Him, that He stepped into Simon's fishing-boat, and put a margin of water between Himself and them while He finished His teaching. When the discourse was over, He turned to the brothers and bade them push out into deep water and let down their nets for a draught. He knew that their night toil had been unrewarded. He knew, too, that they had no faith that a fresh attempt would be successful. But He trusted in their obedience and was not disappointed. "Master," said Peter, "we have toiled all the night and taken nothing; nevertheless, at Thy word, I will let down the net." Scarcely was the net drawn when lo! it seemed alive with fish, struggling, leaping, diving to escape. Such a haul they had never seen before. The net was straining and snapping with its imprisoned multitude. They could not manage it. They beckoned to Zebedee and sons to come with their boat and help them secure the great catch. The boat was soon alongside and the bottoms of both were filled with the shining prey. Still they drew them in, until, loaded to the gunwales, they could take no more. Overwhelmed at once by the supernatural power and holiness of the Great Teacher, Peter impulsively flung himself at His feet, and uttered the prayer which, though it sounds almost wicked, is but the expression of that recoil of human sinfulness from the presence of purity which is so familiar in experience and so true to life: "Depart from me, for I am a sinful man, O Lord!"

This moment of divine power and of human abasement was chosen for the call of the four fishermen to the apostolate. There was no cathedral, or altar, or robes, or incense, or chanting — nothing of the proprieties which for ages have been considered essential in the investiture of a person with that high office. The Head of the Church was attired as a simple peasant, and was sitting in a rude fishing smack when He calmly informed Peter and his partners that thenceforth they should catch men. From that moment their occupation as fishermen came to an end, and their work as fishers of men began. They turned their backs — Peter and Andrew, James and John — upon their nets and boats, and the glittering spoil of that memorable morning, and thenceforth shared the fortunes, and drank in the teachings, and followed the steps, of their blessed Lord. With Him they traversed Galilee, listening to His teachings in synagogues and by the wayside, and witnessing His miracles of healing. Jesus' fame was at this time at its zenith. All Syria knew of Him and brought to Him their incurables, physical, mental and spiritual. No case was too hard for Him. Daily grew in size the multitude, attracted not merely from the north and east, but also from the south — "from Jerusalem, Judea, and beyond Jordan."

III. Expository.

17. From that time — when our Lord had taken up His abode in Capernaum. Jesus began to preach — that is, He began His ministry in Galilee; it had been preceded by His ministry in Judea. Repent (R. V., "repent ye"). — "As the preaching of the Baptist had ceased, the Saviour took up the Baptist's theme. Repentance includes two elements, renunciation of past sin, and the adoption of a future better course. This renunciation is founded upon a sorrow more or less emotional, and an abhorrence, more or less earnest, of our past misdoing. But the genuineness of our repentance depends less upon the emotional excitement than on the strength of the volition by which we have renounced the past, and the reality of the reformation in the future" (Whedon). The kingdom of heaven is at hand. — "The kingdom of heaven" is equivalent to "the kingdom of God," and is used by this Evangelist alone (about thirty times). It is in the world, but not of the world, heavenly in its origin, character and destination. The Jews thought it was to be a temporal kingdom. Hence they rejected an humble Saviour, and yet used this view against Him before Pilate. From this Jewish error the apostles were not entirely freed until the day of Pentecost. It does not refer exclusively to a kingdom still future, but to the reign of the Messiah, both in its inception (at the Advent) and its consummation (at the future "coming") (Schaff).

18. Walking by the sea — walking and teaching as He walked; probably "on the first morning after His arrival at Capernaum" (Edersheim). "This sea of Galilee or lake of Gennesaret, called in the Old Testament Connereth (Deut. 2: 17) or Cinneroth (1 Kings 15: 20) is a body of water of oval shape, from twelve to fourteen miles long, and about half as broad. It is formed by the river Jordan, although smaller streams flow into it. It is remarkable for its depression, being 653 feet below the level of the Mediterranean" (Schaff). Saw two brethren. — For Luke's fuller account see Introductory above. "This was not the first

meeting of our Lord with the brothers, for that is narrated in the first chapter of John. Nor is it to be identified with their incorporation into the body of the twelve apostles. This call was intermediate between these two events and preparatory to the latter. It may be remarked that in the apostolic college there were two couples of brothers, namely, Simon and Andrew, James and John. All four were from Bethsaida, on the Galilean side of the Jordan" (Whedon). Simon called Peter. — Peter had become his name when the Gospel was written. It was given him by Jesus (John 1: 42). Andrew his brother. — Andrew brought Peter to Jesus. He had been a disciple of John. They were fishers. — "The fisherfolk on the sea of Galilee, once so productive, are now deserted. It seems that the Bedawin have an invincible dislike and dread of the sea. Consequently there is scarcely a boat to be seen, and the lake yields no harvest" (Cambridge Bible).

19. He saith unto them — after the teaching in the boat, and the miraculous draught of fishes (Luke 5: 1-11). Follow me (R. V., "come ye after me") — become My personal attendants and disciples. Make you fishers of men. — Says Schaff: "We have here the germ of the parable of the net (Matt. 13: 47). Christ and His disciples are the fishers, the souls of men the fishes, the evil world the sea, the gospel the net, the eternal life the shore. In the oldest Christian hymn extant (by Clement of Alexandria) Christ is addressed as: —

"Fisher of men, the best,
Out of the world's unrest,
Out of sin's troubled sea,
Taking us, Lord, to Thee."

20. Straightway left their nets. — "The preaching of Jesus had divinely impressed their hearts. The miracle performed on the present occasion, as detailed by Luke, had filled their hearts with awe. Straightway they left their nets, surrendering all to follow Him, with a quickness that renders them the very model of a prompt obedience" (Whedon).

21, 22. Going on from thence — "a little further" (Mark). James — the elder of the two. He was the first to be martyred (Acts 12: 2). Son of Zebedee. — His wife was Salome, who was a sister of Mary, the mother of Jesus. Salome was among those who subsequently ministered unto the Lord of their substance. James and John were thus the cousins of Jesus. Zebedee is not mentioned among the followers of Jesus. John — the beloved disciple, the author of the Fourth Gospel, of the Epistles and of Revelation. In a ship — R. V., "in the boat." Mending their nets. — "On the assumption that the facts in St. Luke preceded what we read here, the 'mending' might seem the natural consequence of the 'breaking' there described, and be noted as an undesigned coincidence" (Plumptre). Immediately (R. V., "straightway") left . . . their father. — According to Mark, he had "hired servants."

23. Went about all Galilee (R. V., "in all Galilee") — apparently His first tour of this populous district. Teaching in their synagogues — interpreting the older Scriptures, as a traveling rabbi. These were Sabbath occasions. Our Lord went to church (Luke 4: 16). Preaching the gospel of the kingdom — "the first occurrence of this phrase, as regards St. Matthew. It tells of a vast amount of unrecorded teaching, varying in form, yet essentially the same — a call to repentance, the good news of a kingdom not far off, the witness, by act for the most part rather than words, that He was Himself the Head of that kingdom" (Plumptre). Healing all . . . sickness . . . disease. — "In the Greek, as in the English, 'sickness' implies a less serious form of suffering than 'disease,' as the 'torments' of the next verse imply, in their turn, something more acute.

St. Matthew's first mention of our Lord's miracles cannot be read without interest. It will be seen that they are referred to, not directly as evidence of a supernatural mission, but almost, so to speak, as the natural accompaniments of His work; signs, not of power only or chiefly, but of the love, tenderness, pity which were the true works of the kingdom of heaven. Restoration to outward health was at once the pledge that the Son of man had not come to destroy men's lives, but to save them" (Plumptre).

The word translated "gospel" does not occur in St. Luke or St. John; it is a favorite word with St. Paul, but is elsewhere used twice only in the New Testament, namely, 1 Peter 4:18 and Rev. 14:6 (Cambridge Bible).—During the Babylonish exile, when the Jews were shut out from the holy land and from the appointed sanctuary, the want of places for religious meetings, in which the worship of God, without sacrifice, could be celebrated, must have been painfully felt. Thus synagogues may have originated at that period. When the Jews returned from Babylon, synagogues were planted throughout the country for the purpose of affording opportunities for publicly reading the law, independently of the regular sacrificial services of the temple (Neh. 8:1). At the time of Jesus there was at least one synagogue in every moderately-sized town of Palestine, and in the cities of Syria, Asia Minor and Greece, in which Jews resided. Larger towns possessed several synagogues; and it is said that there were no fewer than 400 of them in Jerusalem itself (Winer).

24. And his fame went throughout (R. V., "and the report of him went forth into") all Syria—through the north and east, or, as Mark says, through "all the region round about Galilee." Taken (R. V., "holden") with divers diseases and torments.—The Greek word for 'torments' signifies a 'touch-stone,' then 'torture,' the touch-stone of justice; then a disease that racks and agonizes the limbs like the torture which many a poor Galilean had experienced in the courts of law" (Cambridge Bible). Possessed with devils.—"That evil spirits are permitted, in some ages of gross wickedness, to possess men, has been the doctrine of the church in all ages. The word here rendered is more properly demons. Strictly, there is but one devil, diabolus. He is called Satan, and is the prince of evil spirits or demons. Possession implied that the demon occupied the body of a man like a second more powerful soul, controlled his mental faculties, spoke through his organs, and mastered his limbs. These phenomena might be combined with natural disease, but the possession and the disease were two distinct things" (Whedon). Those which were lunatic—R. V., "epileptic." Those that had the palsy—R. V., "palsied." He healed them.—The Christian Church has followed her divine Founder's example in this tendency of bodily ailment. The founding of hospitals and the care of the sick are distinguishing features of Christianity and among the most blessed fruits of it. A deeper respect for life and a deeper sense of purity have followed as necessary consequences" (Cambridge Bible).

25. Great multitudes—Jesus was now at the height of His popularity. Decapolis—"meaning 'ten cities,' a district principally east of the Jordan and the lake of Galilee, including Scythopolis, Gadara, Pella and Damascus; according to Ritter, settled by the veterans of Alexander the Great."

IV. Illustrative.

1. Imagine, if you can, the condition of a country in which there are no doctors, where the healing art is only practiced by a few quacks, who rely more on charms than on physic for their cures. Such is now, and such was Palestine in our Lord's day. Until the medical missionaries were sent by several English societies, there was not a physician in the land, and even now there are very few. In such a country as this, with sick and crippled in every village, picture the eager excitement when the news spread that

there is a good physician arrived in town; that he has healed a fierce demoniac by a word, and a great fever by a touch (H. D. Tristram).

2. The ordinary great seal of the United States is commonly seen; but the design for the reverse side I have never seen, except on the outside of some of the postal cars and in the encyclopedia. The design is an unfinished pyramid; over it is an eye symbolizing God's providence, and the motto, "Annuit cœptis," "He favors what has been begun;" and underneath the motto, "Novus ordo seculorum," "A new order of the ages." Much more may Christ's coming and the gospel of His kingdom be called "a new order of the ages," and with Him not only the individual man, but the world will be completed (Peloubet).

THE BREADTH OF CHRIST'S RELIGION

REV. GEORGE MATHESON, D. D.

"Thou preparest a table before me in the presence of mine enemies." —PSALM 23:5.

CHRIST'S is the only religion that spreads a table in the presence of its enemies. This is very remarkable, because there is no religion which hates sin like that of Jesus. The only faith that will admit to its table a guest with soiled robes is the faith that, of all others, desires purity. The Brahman must have the flesh crucified before the river of life joins the great sea. The Greek must have the flesh beautified ere earth can be an object of interest to heaven. The Roman must have the flesh fortified ere so weak a thing as man can be enrolled in the coming kingdom. But Christ accepts us for an aspiration, for a sigh, for a tear. He lets us sit down as we are, without one plea of present excellence. He lets us come to His communion when we are beneath man's communion. All other teachers cry, "Be ye cleansed and come;" He says, "Come and be cleansed." They tell me to put on the white robes that I may enter heaven; He bids me enter heaven that I may put on the white robes. They bid the prodigal reform, and he will be allowed to get back; He enjoins him to come back, and he will have a chance to reform. He prepares our table in the presence of our enemies.

I thank Thee, O Father, that I am judged, not by fact, but by faith! I thank Thee that I am allowed to sit down in the midst of my foes. Thou hast accepted me, not for what I am, but for what I should like to be. Thou hast measured me, not by the attainments of my life, but by the glance of my eye. I have no power to paint even a stroke, but my gaze rests on a perfect model. Thou hast measured me by that gaze, O my Father! Thou hast seen me in the portrait-gallery, ignorant of the very elements of art, but looking unto Jesus." That look has redeemed me in the Thy sight. In the very presence of my enemies Thou has seen me. Ignorant, powerless, unable to put my hand to one stroke of beauty, with nothing but the admiring eye, Thou hast seen me. Thou hast accepted my promise as a fulfilment; Thou hast paid me in advance. Thou hast imputed to me my tomorrow and ignored my yesterday. Thou hast given me a summer for the song of a first swallow. Thou hast sent me a full-blown flower in exchange for a primrose. Thou hast prepared for me a place at the feast above my station. Thou hast furnished my house beyond my means. Thou hast sent me gifts for which I have no room in my present dwelling. My table is in the wilderness; my bow is in the cloud; my ark is in the flood; my song is in the night; my road is on the sea; my peace is in the storm; my Christ is in the manger; my crown is on the Cross. I have been chosen by Thee in the presence of Thine enemies.—*Christian World* (London).

IVORY SOAP

The traveler who would thoroughly enjoy his toilet and bath must carry a half cake in his toilet case.

99⁴⁴/₁₀₀ percent PURE

THE RUSH TO ALASKA

In the Spring Will Be Tremendous.

The most profitable business will be in Transportation and Merchandising and in Furnishing Food and Supplies to the multitude of Gold Seekers—in short, a general Trading, Mercantile and Steamship business. It was so in '49—it will be so in '98.

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To meet this demand, will own and operate its OWN STEAMERS, BOATS AND BARGES ON THE YUKON,

Connecting with its own line of large and magnificent Ocean Steamers,

specially adapted for passenger business—carrying to that country an immense amount of Supplies and Equipment for the miners, as well as furnishing them Transportation for themselves and their goods, and establishing TRADING STATIONS at different points. An opportunity is offered any person, be they of small or large means, to buy shares of stock in this company and participate in the

ENORMOUS DIVIDENDS

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Shares are Offered at \$1.00 Each par value, non-assessable, and will be offered for a limited time only.

Safer than Savings Banks and Bank Stocks.

Paying larger dividends. While numerous savings banks and banks have suspended, transportation and trading companies were never seen in the list of failures. This stock is one of the most desirable investments offered the public.

The incorporators and stockholders who are connected with this company are men of wide experience in similar undertakings and men whose names are sufficient guarantee of the standing of the company, to wit:

ALBERT C. BLATZ, Pres. Val. Blatz Brew. Co., Milwaukee.

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FRANK A. HECHT, of Chas. Kaestner & Co., Chicago.

OHAS. H. ROCKWELL, Traffic Mgr., C. I. & L. R. R. (Monon Route), Chicago.

W. C. RINEARSON, Gen'l Pass. Agt. C. N. O. & T. P. R. R., Cincinnati, O.

B. W. GRIFFITH, Pres. First Nat'l Bank, Vicksburg, Miss.

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CHICAGO, ILL.

HOME MISSION NEWS

— Bishop McCabe visited the Davis Deaconess Home when in Salt Lake City, and cheered the hearts of the workers in that difficult field. He was greatly interested in the Chinese work carried on in a basement room of the Home. This room the Chinese fitted up in a tasteful manner, and to it they resort nightly for study. The superintendent of the Home says there is no place they love so well, and that during the year some, at least, who came merely to learn our language, have learned something of the language of heaven.

— The Northern Swedish Conference made an earnest appeal to the Supply department of the W. H. M. S. for help to meet the rigors of a Minnesota winter. That they need and deserve help, let this fact from one on the field illustrate and emphasize: "At the last session of our Annual Conference our preachers, who receive an average salary of \$440, subscribed from \$10 to \$50 each of this year's salary for the benefit of our debt-laden churches."

— Misses Ida M. Gibson and Rose Robertson have returned to their field of labor among the Italians in New Orleans. The yellow fever quarantine prevented an earlier return to the work, which is varied in character, including mothers' meetings, industrial classes, house-to-house visitation, evangelizing work, and two Sabbath-schools — one in the city and another in a suburb ten miles away.

— The Model Home for white girls, maintained by the W. H. M. S. in connection with the Woodlawn Academy at Clarkson, Miss., is full to overflowing. The girls, 22 in number, are pursuing a course of study in the Academy while taking the industrial training in the Home. Miss Abby S. Putnam, of Columbus, O., is superintendent, and Mrs. Daniel Richards, of Boston, Mass., teacher of industries in this Home.

— The 118 reindeer imported from Siberia four years ago through the agency of Dr. Sheldon Jackson for use in Alaska, have increased to 367, two hundred of which have been trained to the harness, and are now detailed to transport food to the miners of the Klondike region. Now the government has ordered 600 more of these useful animals from Norway for the same purpose.

— Unalaska, the seat of the Jesse Lee Industrial Home and school of the W. H. M. S., is the natural stopping place for vessels going to the Yukon River. Six iron steamers are now being built in its harbor, affording employment to three hundred white men.

— Thanksgiving Day witnessed the unfurling of our country's flag over the Home at Clarkson, Miss. Mrs. Clinton B. Fisk presented the flag, and the trustees provided the flag-staff. A large company gathered on Thanksgiving Day, and a fine program consisting of patriotic songs, readings, recitations and speeches, was rendered, after which a bountiful dinner was served, and the day closed with appropriate religious services.

— There is an excellent Mission Home and school carried on by the W. H. M. S. at Dulce, N. M., among the Apache Indians and Spanish Americans. There are 32 boarding and 63 day pupils. The Misses Moore and Clegg have been the missionaries since the opening, nine years ago.

— A new two-page leaflet, entitled, "Why Help Home Missions?" sets forth in clear type and plain words some of the reasons why lovers of Christ and country should do what they can to promote the work of the W. H. M. S. Pastors and others wishing to interest their churches in this subject are invited to send orders for this leaflet to Miss M. Van Marter, 150 Fifth

Ave., New York city. They are sent free on receipt of postage, four cents per hundred.

THE METROPOLITAN TEMPLE,
NEW YORK CITY

THE Forward Movement in New York city is one of the most significant and encouraging developments of modern church work. As the name implies, its work lies on the frontiers, and it has for its object the ingathering of those whose deplorable and inbred indifference to God and the claims of religion manifests itself in an utter disregard of the churches. How to reach these people and to permanently hold them, is a problem the solution of which is but partially evolved. This partial solution, however, goes far to prove that the final result is attainable, and the splendid success of the Forward Movement sufficiently indicates the line upon which such work must proceed.

This remarkable enterprise originated in England some ten years ago, and was introduced into this country in 1892

The work commenced in New York, but unlike that of London, Manchester, Birmingham, and other large centres, it had no direct connection with the churches; and although most of its supporters were prominent churchmen, it maintained for three years a separate and independent existence. But in 1895 the movement swung into line with its sister organizations beyond the sea, and became identified with the Methodist Church. Its history since that time has abundantly proved the wisdom of this action, reminding us once again that any successful effort for the evangelization of our cities must come from within the church, and not from without.

In the spring of 1895, by invitation of the trustees, Central Methodist Episcopal Church became the headquarters of the movement. The church edifice was enlarged and modernized, and on the completion of improvements was reopened as the Metropolitan Temple. Situated as it is upon the corner of 7th Avenue and 14th St., in one of the chief business centres, its bold white front is



REV. S. PARKES CADMAN, D. D.

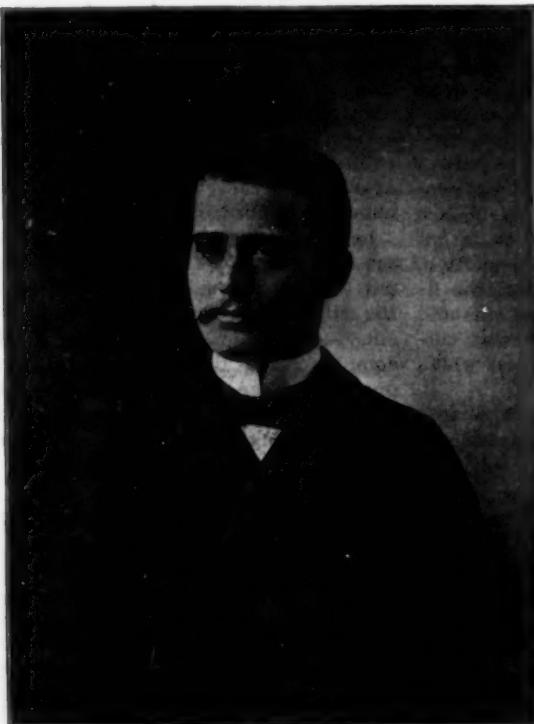
Rev. S. Parkes Cadman, pastor of the Metropolitan Temple, is a young man 33 years of age. He was born near the city of Birmingham, England, and was educated in Richmond College, London, where he graduated at the head of his class. In 1891 he was appointed to Millbrook, N. Y., where he began, in addition to his ministry, an extensive literary career, undertaking the literary department of many important papers. He is in constant demand as a lecturer, and his lectures on Lincoln and Life in London have delighted large audiences at Chautauqua. His lecture engagements in December took him from Montreal to Baltimore. His career as a preacher has been still greater. Two years at Central Church, Yonkers, N. Y., were so successful that he was called to lead the Forward Movement in New York. He has the love of the entire membership; they admire him for his strong, manly character and his loyal devotion to their spiritual interests, as well as for the great work he is doing.

a standing advertisement of the purpose for which it exists.

The work now entered upon a new phase of its career. Rev. S. Parkes Cadman, a young man scarcely thirty years of age, was called to be pastor and leader, and under his able leadership the

hundred voices, clad in black vestments, renders the choral part of this service a thing to be remembered. Coming in from the robing room and singing the processional as they come, they make their way down the middle aisle and finally take their places in the seats set apart for them. The creed is then chanted, in which every one participates, and after the invocation the congregation again joins in the chanting of the Lord's Prayer. By this time 1,000 people will have gathered to take part in the devotions, and as one looks over this great congregation and notes the earnest faces of the worshipers, he instinctively feels that the vail between the church militant and the church triumphant is for a short space torn aside, and he with angels and archangels is joining to laud and magnify His holy name. In the afternoon conferences are held. Why many men do not attend church, the relation of Christianity to social problems and to the various phases of scientific thought, and like topics, are taken up and discussed by the congregation. These conferences are interspersed with

before, is simple in the extreme, with no attractions other than the preaching of the Gospel and hearty congregational singing. But to hear this young man preach is to cease wondering at the success of his ministry. The evangelical doctrines, enforced by the latest teachings of science and literature, are kept well to the front, and are supplemented by that deeper note of ethics, and of the manifestations of God in all life and thought. The loathsome ness of sin, the grandeur of righteousness, the pre-eminence of Christ — these are themes which he never tires of preaching and the people never tire of hearing. For an hour before the service commences



REV. F. C. HARDING.

Forward Movement rapidly became a powerful and permanent factor in the religious life of New York city. The report just issued, and which should be in everybody's hand, shows that during the year from Dec. 1, 1896, to Dec. 1, 1897, 2,607 services have been held with a total attendance upon these of not less than 350,000 souls. The membership has received 300 additions, making a total of 1,008, where three years ago there were less than 200. From the weekly list of conversions and by careful visitation Mr. Cadman has been enabled to receive members on every Lord's Day of the year. It will thus be seen that 800 members have been received during the present pastorate, but this does not represent all. When we take into account the fluctuating character of a city population, the leakages to which every church is subject by removals and deaths, on the lowest computation more than 1,000 people must have been actually received.

The methods by which this result has been achieved can best be understood by a careful reading of the report. The idea of the church is kept paramount. Methods and movements are not churches, and cannot take their place. At best they are but auxiliaries, valuable, it may be, but still auxiliaries; and only as they serve the interest of the church have they place among us. The services are all directed to this end. Whatever will add to the dignity of the worship, whatever will inspire reverence, whatever will remind men that the place whereon they stand is holy ground, is sought after and incorporated in the exercises of the Lord's Day. In the morning a vested choir of over one

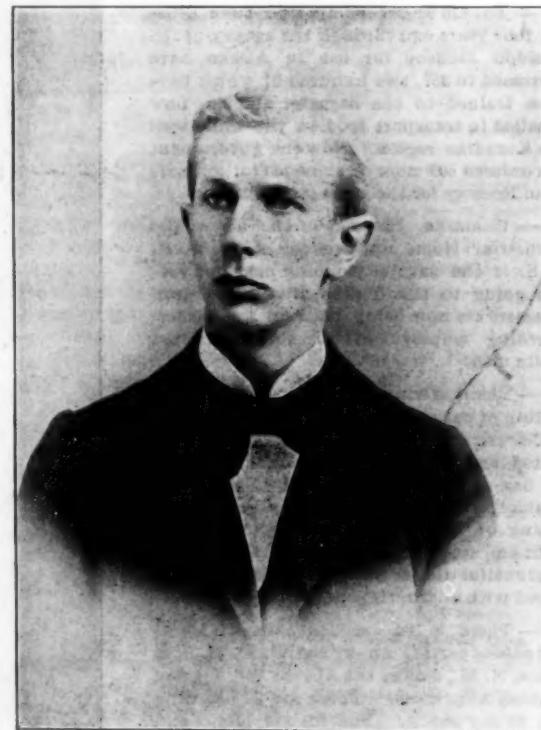
meetings of another kind. The church festivals are all recognized, Lent and Advent being made occasions for afternoon vesper services. As many as 1,000 people have been known to attend of an afternoon. The form of evening worship is very simple, and will be referred to later on.

Space will not permit us to enumerate the fifty-two services of the week. We can only say that the auditorium is open every night; that there is a splendid Sunday-school; that there are fourteen classes, lack of room preventing the formation of more; that there is a King's Daughters chapter with twelve circles; an Epworth League; an Andrew and Phillip Brotherhood; a literary club; a Chautauqua Circle; reading-rooms; libraries; an athletic club; millinery and dressmaking classes; a sewing school, and, of course, a Ladies' Aid Society, all working separately for the good of the whole. The week evening meetings consist of lectures, councils, conferences, answering of questions, evangelistic services, and concerts. Every legitimate method of reaching men is pressed into service.

But behind all methods, and of infinite superiority to them, is the intense character of the preaching and the deep spiritual force of the preacher. That this is so is more than evident from the fact that the Temple never sees a larger audience than that which gathers every Sunday night. This service, as we stated

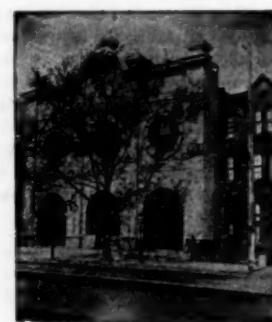
people will pour in through the large doors, and by 8 o'clock every seat is taken and 1,500 people join in the singing of the first hymn. The audience is largely made up of the artisan and professional classes, chiefly men, and many of them of the highest culture. It is a grand thing to see this eager throng thirsting for the Gospel, and the preacher's appeals to surrender all and to follow Christ seldom fail to win adherents for Him.

Associated with Mr. Cadman are two assistant pastors, Revs. S. C. Hearn and F. C. Harding. Mr. Hearn, the senior, is



REV. S. C. HEARN.

a young man of great promise whose splendid work in the past marked him out as eminently suited to assist in a work of this character. Two lady missionaries, whose faithful visitations have brought large increase to the membership, the musical director and the manager of the musical bureau, both of whom are voluntary workers, complete the members of the staff.



METROPOLITAN TEMPLE.

OUR BOOK TABLE

An Introduction to the Literature of the Old Testament. By S. R. Driver, D. D., Sixth Edition, Revised and Enlarged. New York: Charles Scribner's Sons. Price, \$3.50.

This first volume of the International Theological Library, published in 1891, reached its fifth edition in three years, and now, a sixth edition being called for, an enlargement to the extent of fifty-five pages has taken place. The favorable reception it has so widely received, not in England and America only, but in other countries, is naturally gratifying both to the author and to all who appreciate the honesty, reverence, ability and scholarship exhibited in the book. This new edition takes full account of the principal critical views propounded in the six years just past, and also of the archaeological discoveries in that period. With reference to these discoveries during recent years, which have been of such great interest and value, throwing a flood of light upon many a previously dark region of antiquity, Dr. Driver declares that "they have revealed nothing which is in conflict with the generally accepted conclusions of critics." "The idea," he says, "that the monuments furnish a refutation of the general critical position, is a pure illusion." "By an irony of fate," he adds, "the only two positions adopted in the first edition of the present work, which, if Prof. Sayce's 'Verdict of the Monuments' be taken as the standard, must be deemed inconsistent, the one certainly, the other very probably, with the evidence of the inscriptions, are not critical, but conservative positions. . . . A more conclusive proof of the unreality of the supposed 'refutation' could not be desired."

Dr. Driver rejoices at the constantly increasing acceptance of the main positions which he has so well presented, by "so many acute and able scholars of different countries, of different communions, trained independently in different schools, and approaching the subject with different theological and intellectual prepossessions." And it is also a cause of satisfaction to all who love truth and revere the Bible that it is becoming ever more fully demonstrated that there is entire compatibility between the critical position and fullest loyalty to the Christian creed as well as keenest, warmest spiritual perceptions. The late Lambeth Conference of the Bishops of the Anglican communion affirmed distinctly both the right and the duty of the critical study of every part of the Bible, anticipating from it no disparagement of Scripture, but rather "an increased and more vivid sense of the Divine revelation" contained in it. There is not the slightest occasion for alarm or excitement. Let the investigation go on. More and more, safe bases of solid fact will emerge.

Industrial Freedom. By David Macgregor Means. New York: D. Appleton & Co. Price, \$1.25.

An excellent antidote to Bellamy's "Equality," and other such misleading and mischievous books. It is the aim of this essay to show that no good can come out of the remedies advocated by socialistic authors for the prevailing discontent; that every step in that direction is a step backward; that the establishment of socialism would simply mean the collapse of civilization. He holds—and we think rightly—that the movement in that direction, even if eventually arrested, will leave ineradicable traces, laws that can hardly be repealed, institutions permanently harmful, debts burdensome to many coming generations. He thinks it will weaken the sense of personal responsibility while strengthening the spirit of envy, thus increasing the growth of a spirit which is the greatest danger that threatens the future of the Republic. If we want more prosperity, he firmly insists we must get more integrity, and seek first the kingdom of God.

Righteousness, self-restraint, honorable dealings, will quickly remedy most of our evils, and nothing else will; certainly not socialism, which has no tendency to promote these things, but just the contrary. Intelligent and conscientious people will unflinchingly oppose schemes to confiscate wealth acquired under existing standards of justice, even if those standards are admittedly not ideal. The status of the poor cannot be bettered by enlarging the functions of the government, especially while legislators are so notoriously venal and office-holders fail to represent the more reputable classes. The author points out the corruption and extravagance which would ensue from greatly enlarged expenditure on the part of the Government, and contends that the existing methods of distributing the products of human activity by means of the wage system tend to establish working people in a state of independence rather than subjection, to promote industrial freedom, not slavery. Space will not allow us to follow out Mr. Means' reasonings or state all his positions. The book is one to be heartily commended and carefully read.

The Theology of an Evolutionist. By Lyman Abbott. Boston: Houghton, Mifflin & Co. Price, \$1.25.

This small but weighty volume is written not to show that the scientists are right, or to make the readers of it evolutionists, but to show that one thus believing may still hold to spiritual faith in God, Bible, Christ, Sacrifice. It is addressed not to disbelievers in evolution, but to believers in it, to make plain to them that their belief is not inconsistent with the Christian faith, however many changes it may necessitate in the old theology. Religion and theology are very clearly distinguished in the book; evolution is carefully defined; the doctrine of the Divine immanence is gloriously set forth; the carpenter conception of the universe is vigorously rejected; revelation and inspiration are properly discriminated; the true purpose of the Bible is admirably set forth, the real mission and nature of miracles excellently explained, a workable theory of the Atonement furnished, and many other good things done. No brief summary can do justice to the high character of the thought and the suggestiveness of the little treatise, which has already been given to the public, in the main, through Plymouth pulpit and the columns of the *Outlook*. There are passages in the volume which at the first reading challenge our faith and appear to be destructive. The author has not guarded his thought at every point as safely as we could have wished. A single quotation from chapter four, "The Evolution of Revelation," will give a specimen of the style: "Beyond this revelation, in His Anointed One, of a God of perfect love abiding in perfect truth and purity, there is nothing conceivable to be revealed concerning Him. Love is the highest life; self-sacrifice is the supremest test of love; to lay down one's life in unappreciated, unrequited service for the unloving is the highest conceivable form of self-sacrifice. It is not possible, therefore, for the heart of man to conceive that the future can have in store a higher revelation of God's character, or a higher ideal of human character, than that which is afforded in the life and passion of Jesus Christ."

Common Sense Christianity. Being many of the *Congregationalist* Articles of Alonso Hall Quint, D. D. Selected and Arranged by Wilder D. Quint. The Pilgrim Press: Boston.

This volume contains a fine and very life-like portrait of the late Dr. Quint and a brief but appreciative and tender preface by Dr. Dunning. Herein are reprinted a hundred or more articles from the pen of Dr. Quint, which appeared in the columns of the *Congregationalist*. His contributions to that excellent religious journal were an attractive feature for many years. Dr. Quint wielded a unique pen, and illuminated every topic

that he treated. His many friends will gratefully welcome this book as a fitting souvenir and monument of the really great man from whom it came.

Philip Melanchthon: The Theologian of the Reformation. By David J. Deane. Fleming H. Revell Co.: New York. Price, 75 cents.

This volume, which is illustrated, reproduces with admirable lifelikeness an indispensable factor in the Reformation. Luther, it is true, was the embodiment of the great movement, but Melanchthon was his best human inspiration and support. The author has done well to put so comprehensive a biography and estimate into such comparatively brief compass.

The Romance of Palestine. A History for Young People, containing over one hundred and fifty Original Photographs and Pen Pictures of the Castles, Temples, Cities, Mountains, Rivers, Battle-Fields, Classic Groves, Enclosed Gardens, and Great People which illustrate the History, Literature, Art and Legend of the Holy Land. By James W. Lee, D. D., Author of "Earthly Footsteps of the Man of Galilee," "The Making of a Man," etc. N. D. Thompson Publishing Co.: St. Louis.

There are books which are made, and those which grow. This volume is of the former kind. The distinguished author, with a very skillful photographer, went to Palestine with the express purpose of securing material for the making of books. One has appeared under the title of "Earthly Footsteps of the Man of Galilee." That work was highly appreciated by the general public, and has had a large sale. This is a companion volume. Dr. Lee is a brilliant and picturesque writer, and has done his work admirably. There is a feeling, however, as we turn the pages, that the volume has been padded somewhat, which will make it less desirable to the critical reader.

The Ministry to the Congregation. Lectures on Homiletics. By John A. Kern, D. D., president of Randolph-Macon College. Wilbur B. Ketcham: 3 Cooper Union, New York. Price, \$1.

No work of homiletic instruction of recent years contains more pertinent, comprehensive and valuable teachings than this volume. Topics are fully and learnedly discussed of high import to the ministry and of real interest and value to the laity. Thirty-seven forceful lectures are full of helpful, wholesome and decidedly strong ideals and suggestions. The range of the author's lectures under the two parts, "The Ministry of Worship" and "The Ministry of Preaching," is comprehensive and clear. It is a

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very encyclopedia of thought upon the subjects presented. A feature of rare value is the appended names to each lecture of several suitable books for reading upon the topic discussed. This will be keenly appreciated by students. It deserves extensive sale, which it will no doubt obtain.

Pacific Shores; or, Adventures in Eastern Seas. By Oliver Optic. Illustrated. Lee & Shepard: Boston. Price, \$1.25.

"Pacific Shores" is the twelfth and last volume of the All-Over-the-World Library. As indicated in the preceding volumes, the purpose of the voyage described is the education of the hero, Louis Belgrave, who has come into possession of his grandfather's property. The present volume covers an extended stay in Japan, Australia and New Zealand, and thence to America, stopping for a week's stay at the Fiji Islands. The young travelers have their full share of exciting adventure, while the author never loses sight of his purpose in writing the series — the conveyance of useful information.

A Year from a Reporter's Note-Book. By Richard Harding Davis. Harper & Brothers: New York. Price, \$1.50.

This volume consists of descriptive articles on "The Coronation," "The Millennial Celebration at Budapest," "Cuba in War-time," "The Inauguration," "With the Greek Soldiers," and "The Queen's Jubilee." "The Coronation" is an especially noteworthy article. "Cuba in War-time," besides presenting an account of the condition of the country, contains a narrative of the execution of a young Cuban patriot. "The Inauguration" sums up the proceedings of the day at Washington when President McKinley assumed his office. The illustrations to "The Coronation" and "The Queen's Jubilee" are by R. Caton Woodville; those of "The Inauguration" by T. de Thulstrup and C. D. Gibson; while Frederic Remington has supplied some original drawings for "Cuba in War-time." The rest of the pictures are reproduced from photographs made by the author.

Walled In: A True Story of Randall's Island. By William O. Stoddard. Illustrated. New York: Fleming H. Revell Co. Price, 75 cents.

This is an extremely interesting story of life in the House of Refuge on Randall's Island, and the well-planned and successful escape of a party of boys under the leadership of "Jim," who had been imprisoned on a false charge. Curiously interwoven is the narrative of a house in New York city "walled in" by the grading up of new streets, where Jim — whose innocence is shortly established — finds shelter, friends and employment.

Phronsie Pepper: The Last of the Five Little Peppers. By Margaret Sidney. Illustrated by Jessie McDermott. Lothrop Publishing Co.: Boston. Price, \$1.50.

At last Margaret Sidney has broken the long silence that hung over the "little brown house," and given to the children another "Pepper" book. This time it is the story of Phronsie, and, more than this, it is to be the very last of that delightful family known now to the thousands of readers since first Phronsie, with Polly and Joel and David and Ben and "Mamsie," first walked across the pages of *Wide Awake* in search of a certain famous chicken pie. That little sketch "made" the Peppers. It developed them into a series, into a book, into three books, and now comes the fourth and last to complete the series. Margaret Sidney has lost none of her power to delight, to charm, or to absorb, and the Peppers seem to the reader living, breathing actualities. "Phronsie Pepper" will make a host of new friends.

St. Nicholas: An Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. Vol. XXIV. Part 1, November, 1896, to April, 1897. Part 2, May, 1897, to October, 1897. The Century Co.: New York.

Rare are the books that are more perennially refreshing, attractive and stimulating to thoughtful youth than the bound volumes of

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Punctuation. With Chapters on Hyphenation, Capitalization, and Spelling. By F. Horace Teall, Author of the "Compounding of English Words" and of "English Compound Words and Phrases," and Department Editor and Critical Reader of Funk & Wagnalls' Standard Dictionary. D. Appleton & Co.: Price, \$1.

The public will heartily welcome this excellent standard upon punctuation and kindred lines.

Sphinx-Lore. A Collection of Original, Literary Ingenuities and Historical Recreations, interspersed with Charades, Anagrams, and Diagram and Jingle Puzzles. By Charles Brewster Jordan. E. P. Dutton & Co.: New York. Price, \$1.25.

This is a curiously interesting book, and answers many questions which are often asked in vain in the school of life. Here are chapters upon "A New Year's Plum Pudding," "Soap Shots at Eminent People," "Bewitched Book Titles," "Bible Querists," "The Mothers' Congress," "A Patriotic Puzzle," and many more.

Magazines.

— In the January *Scribner* the place of honor is given to the first instalment of Senator Lodge's "Story of the Revolution — The First Step, the First Blow," the article being richly and amply illustrated. "Red Rock, a Chronicle of Reconstruction," a novel by Thomas Nelson Page, is also commenced. Sandwiched in between is a poem by Bret Harte — "The Birds of Cirencester." Reginald de Koven describes "Some Tendencies of Modern Opera," and Mrs. Moody discusses "Woman and Reforms" in her third paper on "The Unquiet Sex." Besides, there are two short stories by Lloyd Osbourne and Wolcott Le Clear Beard; two poems by Edith Wharton and Rosamond Marriott Watson; "The Chestnut Groves of Northern Italy" are interestingly depicted by Susan Nichols Carter; and "A French Literary Circle" which gathered round M. de Goncourt is individualized and characterized by Aline Gorren. The number is a strong, brilliant, and well-balanced one. (Charles Scribner's Sons: New York.)

— *Harper's* for January is happily adapted to the season. "The Frescoes from Runzelstein" is perhaps the most attractive contribution. The article upon "Stuttgart," with the fine illustrations, is a comprehensive presentation of that "ancient city." The stories and poetry, as also the "Editor's Study," "Editor's Drawer," and "Literary Notes," are fresh, interesting and timely. (Harper & Brothers: New York.)

— The January *Century* has the opening part of Dr. Weir Mitchell's new novel, "The Adventures of François," which is illustrated by Castaigne, and is expected to be a worthy successor of "Hugh Wynne." Other contributions are: "Scenes from Huxley's Home Life," by his son, Leonard Huxley, with a new portrait engraved by Johnson; a graphic account of the curious features of "The Lord Mayor's Show," by Mr. and Mrs. Pennell; an historical study by Archibald Forbes, the distinguished war correspondent, entitled, "A Myth of Waterloo"; "Recollections of Washington and his Friends," as preserved in the family of Nathaniel Greene, contributed by Martha L. Phillips, and daintily illustrated by Malcolm Fraser; and "The Mysterious City of Honduras," by the explorer, George Byron Gordon, with a rich array of pictures by Henry Sandham. (Century Co.: New York.)

— The *Bibliotheca Sacra* for January is a strong and varied number. Under the caption of "The Archaeology of Baptism," Howard Osgood makes a plea for immersion. "Jonathan Edwards and the Great Awakening" is presented by Ezra Hoyt Byington. "The Social Failure of the City," by Mrs. Emma Winner Rogers, has a suggestive

bearing upon all work for the improvement of the life of our cities. The "Sociological Notes" and Book Reviews are pertinent and critical. (Bibliotheca Sacra Company: Oberlin, Ohio.)

— "The Revival of the Prayer Spirit" is Dr. A. T. Pierson's subject in his leading paper in the *Missionary Review of the World* for January, and it is a searching article. Robert E. Speer writes upon "The Present Situation in Asia," in an illustrated contribution. Dr. Pierson also writes upon "Recent Missionary Books." The special departments are well sustained. (Funk & Wagnalls: New York.)

— The *Nineteenth Century* for December treats mainly topics that are connected with English life and history. The most important exception is a study of "Tammany," by Fred A. McKenzie. Prof. Mivart writes very interestingly upon "Some Reminiscences of Thomas Henry Huxley." "In the Sub-Editor's Room" is of interest to all newspaper men. (Leonard Scott Publication Company: New York.)

— The *Homiletic Review* for January is full in all its sections — the "Review Section," "Sermonic Section," "Exegetical and Expository Section," "Pastoral Section," and "Editorial Section." Rightly used, the minister will find this *Review* very suggestive and helpful. (Funk & Wagnalls: New York.)

— The *Methodist Magazine and Review* enters upon its forty-seventh volume with an admirable number of 104 pages, with over thirty engravings. Among its illustrated articles is one with seventeen half-tones on London, "The Heart of the Empire." "Up the Jungfrau by Rail" describes, with several cuts, the most striking engineering feat of recent times. Portraits of Mazzini and the Countess Schimmelmann, with sketches of their remarkable careers, are given, also an illustrated article on "Volcanoes and Their Origin." John Wesley is the subject of a fine character-sketch by Rev. T. Bowman Stephenson, LL. D. (Toronto: William Briggs.)

— The *Atlantic* for January is a strong and instructive, rather than an entertaining, number. E. L. Godkin writes ably and pertinently upon "The Growth and Expression of Public Opinion." In writing of "Literary Paris Twenty Years Ago," Thomas Wentworth Higginson tells of what he saw with as much freshness and vigor as if the matters described occurred yesterday. He gives a very fine description of Victor Hugo, whom he heard make an address. Mr. Aldrich and Mr. Stedman are characterized as "Our Two Most Honored Poets." A trenchant and condemnatory review of Hall Caine's "The Christian" completes the number. (Houghton, Mifflin & Co.: Boston.)

"I prefer Cleveland's baking powder," writes Miss Bedford, the well-known lecturer on cookery, "because it is pure and wholesome, it takes less for the same baking, it never fails, and bread and cake keep their freshness and flavor."

MORNING AND EVENING

A New Year's Thought

Before me lies a perfect day —
Thy gift, O Lord, and bright
With Thine own glory's light,
O Son of man! grant me Thine aid,
That when I meet the evening's shade,
Spotless, unmarr'd by thought of sin,
And bright as when it did begin,
I may give back Thy perfect day.

Behind me lies Thy perfect day —
How can I give it back?
By sin so marred and black!
O blessed Saviour! love me still,
Forgive my proud and wayward will,
Blot out the stains of sin and wrong —
And let my humbled soul be strong
In Thee to live a perfect day.

—MARY WARREN AYARS, in *S. S. Times*.

A WHITE DAWN --- A NORTH END PICTURE

PROF. HARRIETTE J. COOKE.

THE day had been gray and cheerless, without sun or shade. Even the sea was blotted out in the universal grayness. The grim piles of unsightly tenement houses swarming with their crowded life which had today nothing to redeem it from its repulsiveness seemed to weigh upon my spirits and fill me with the hopelessness of the task we had taken in hand. I had just come from one of those dark rear places where human beings are huddled together in squalor and wretchedness. On a couch of rags lay a sick woman, hot and feverish, tossing and moaning in pain. On the dirty floor sat a babe half-dressed, feebly wailing, while two poor little children stood by a table on which were broken dishes and a few crusts of bread. As I came through the narrow alley even the children's voices were harsh and metallic as they scurried hither and thither through the foul streets. The weary laborer went home with a droop of his shoulders that said as plainly as words, "There is no use." Our most cheerful worker seemed to be infected with the general depression. The faintest note of impatience could be detected as she said to her unusually noisy class, "Girls, be quiet and quick and go home."

By 10 o'clock the house, the street, the sea, were all hushed and quiet. From sheer weariness I fell asleep. How long I had slept I cannot tell, but I awoke to find that a marvelous change had come over the face of nature. I looked down upon Copp's Hill burying-ground, upon the sea — everywhere a strange stillness seemed to press upon the world, a stillness that had nothing of death in it, but was full of vitality. It was as if the sleepers had awakened from their long sleep and were keeping watch while unseen fingers were busy in transforming the unsightly and foul into beauty and purity. The waves, the stars, and the dwellers in the tenement houses had sunk into peaceful slumber. A soft radiance filled the earth with its whiteness, wrapping sky and sea in its shining folds. The weariness and depression of the day had gone. The air seemed full of heavenly visitants who breathed upon me a sense of peace and rest.

I slept again. At dawn I woke, and who can paint the glory of that new day that had come down out of heaven from God with His touch of perfectness upon it? "A new heaven and a new earth." The same hush was over all, but the trees stood in the full efflorescence of summer-time, "not in green but in white, not in leaves but in crystals." Each tree showed its own peculiar tracery of twig, branch and interlacing boughs. The moss-grown tombstones standing in rank

and file had on one side, as they leaned a little to the west, a soft fold of white, making the gray, rounded head-piece more quaint than ever. It was a conceit of mine that they had forgotten the century and a quarter since they saw the night-ride of Paul Revere, and for this one morn they had put on jewels of delicate beauty to hide the wrinkles that wind and weather had chiseled on their faces. The grim iron fence had vanished, and in its place one of rare workmanship in pure white enclosed the lonely God's Acre. The old North Church as usual stood like a sentinel at the foot of the hill, but adorned with a dainty fret-work of vine in pure white, while the spire, like a marble finger, pointed heavenward. Across the burying-ground a mist hung over the sea, in folds as soft as a bride's veil, while here and there a harbor light burned like a precious stone. Everything seemed breathless with a hushed expectancy, awaiting the full splendor of the coming sunlight which already has touched the heights.

Eyes that seldom feast upon God's own handiwork will this one day waken to a vision of beauty and purity that must be a revelation of His meaning in "Blessed are the pure in heart, for they see God." He must have a purpose in sending into this grimy corner a white dawn. The children will know after this what meaning is in the words, "whiter than snow," which they sing so sweetly.

If God's love can so change the foulness of the city, how lovely His grace can make these hearts darkened by sin and ignorance if they will open to His loving touch! The lesson of this one night and the change wrought so gently and silently is not lost upon the disheartened worker. Its beauty has lifted up and strengthened many a drooping heart.

University Settlement, 34 Hull St.

THE CLYDE LINE TO FLORIDA

REV. A. H. HERRICK.

I was recently my good fortune to enjoy a trip to Florida, going by water and leaving New York on Nov. 30. On that day the air was sharp, but the day following the effect of southward progress was apparent, and after passing Cape Hatteras the air was balmy and the temperature such that it was comfortable to walk or sit on deck without an overcoat.

The steamer "Algonquin" (Clyde Line), having left New York about 3:30 on Tuesday, arrived at the dock in Charleston on Thursday evening; it proceeded shortly after noon on Friday, arriving off the mouth of the St. John's River by daylight the next morning. There a fog detained us a few hours. Before it lifted a pilot came aboard from the tug "Three Friends," recently often noticed in the newspapers by reason of its alleged filibustering expeditions to Cuba. When the sunlight dispelled the fog, he took the vessel over the bar and up the river to Jacksonville, our destination, a distance of some twenty-five miles from the mouth.

The sights along the river are strange to one who has not seen them before, and full of interest, the country being very different from that which may be seen along our Northern rivers. Just above Jacksonville the river widens to some three miles, maintaining that average width for a long distance into the interior, and being navigable for about two hundred miles beyond Jacksonville.

However, it is not of the country that I wish to write at this time, but of the line of steamers on which I went.

The "Clyde Line," as operated at present

between New York and Jacksonville, comprises four fine large steamers — the "Algonquin," a stanch, comfortable, well-officed boat, on which I went down, greatly enjoying the voyage; the "Seminole;" the "Iroquois," somewhat faster than these two, on which I returned; and the "Comanche." Considerable sums have recently been expended upon the "Algonquin" and the "Seminole." The "Comanche" is a new boat, the largest of the line (3,500 tons) and the speediest. She has made the distance between New York and Charleston in forty hours, and the run from New York to Jacksonville in fifty-three. I did not make the trip either way on this boat; but I was aboard her in Jacksonville, and noticed her exceptionally large and fine staterooms. Her captain is very popular with tourists. On her last trip before this writing she carried as many passengers as could be accommodated with staterooms, and others who insisted on going on her; while the boats of a rival line to a far Southern port near those at which the "Comanche" would touch were sailing with room to spare. A recommendation for this steamer to readers of this paper is the fact that her captain (Pennington) is an earnest Christian who does not hesitate to let his religion be known of all men.

Arriving with my family in New York some hours before the time of sailing, I went immediately on board the "Algonquin," and was impressed with the quiet and respectful attention shown those arriving early, as, later, with the despatch and order attending departure from the dock.

The staterooms on the boats of this line are neat and comfortable, and the servants respectful and obliging. There seems to be on the part of the management a desire to do all possible for the comfort of passengers. A very excellent table is set, access being had to the markets at both the Northern and Southern ends of the route; and he would be unreasonably difficult to please who would ask for better fare.

The "Clyde" is the only line running steamers clear through to Florida, and the only one calling at Charleston. The stay of a few hours at the latter place is a pleasant break in the voyage, and affords an opportunity to look about that historic city and to view Forts Moultrie and Sumter.

A gentleman who has made not less than forty trips by water between New York and Florida told me that of late he always takes the "Clyde" steamers, and emphasized the spirit of accommodation evinced by this line. For instance, on arriving in port, they do not hurry passengers off to avoid furnishing them an additional meal, but on the contrary will anticipate the usual hour of the meal. The captain of a steamer plying between Miami, Fla., and Nassau, told me that recently, as he was going South by a steamer of this line, they reached port about night-fall; and instead of requiring him to leave at once, they readily allowed him to occupy his room

"Walter Baker & Co., of Dorchester, Mass., U. S. A., have given years of study to the skillful preparation of cocoa and chocolate, and have devised machinery and systems peculiar to their methods of treatment, whereby the purity, palatability, and highest nutritive characteristics are retained. Their preparations are known the world over and have received the highest indorsements from the medical practitioner, the nurse, and the intelligent housekeeper and caterer. There is hardly any food product which may be so extensively used in the household in combination with other foods as cocoa and chocolate; but here again we urge the importance of purity and nutritive value, and these important points, we feel sure, may be relied upon in Baker's Cocoa and Chocolate." — *Dietetic and Hygienic Gazette*.



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during the night, furnishing him also supper and breakfast.

The result of this spirit of accommodation, and of the general excellence of management and service, is that the boats of this line are in demand and doing an increasing business. Those in this vicinity who are intending to make the Southern trip by water will do well to investigate the advantages which the "Clyde Line" offers. Information may be obtained from the New England agent, Mr. A. P. Lane, 201 Washington St., Boston.

The facts set forth above, with the fact that a trip by water in a steamer so well-appointed as those of this line is in various respects pleasanter than one by rail, will probably induce increasing numbers to avail themselves of this pleasant route to the South.

Wakefield, Mass.

CHARLES H. CROSS.

REV. J. O. SHERBURN.

WHEN a veteran falls, we remember him. When a veteran stands stanch in the ranks after service of more than sixty-five years, he certainly deserves honorable mention.

Montpelier, Vt., has such a man, who has conducted successful and honorable business, at or near the intersection of State and Main Streets, for more than sixty-six years. For all that time he has been identified with the Methodist Episcopal Church there, and for nearly two-thirds of that period has served on the board of stewards. He has given of his ample means for the support of all her local interests without stint, and has been a generous contributor to all the leading benevolences of Methodism. Better than this, he has not spared his physical vigor, his sharp wits, or his trained business capacity, when the church needed his aid. Few men anywhere have more faithfully attended all business meetings of their church, or followed out all its details more patiently and intelligently. Not often is his judgment found amiss when followed by his brethren.

For more than a quarter of a century he has held a place among the trustees of Montpelier Seminary, and most of the time served upon its executive and other important committees. His sagacious counsels and generous gifts have served to work deliverance in many a crisis of her history, and when the grand push in 1894 was made to wipe out the floating debt, he was among the noble men, some of them already crowned, who put in \$1,000 each. For many years he supported a scholarship prize in the form of a Webster Unabridged to the student who stood highest in the ranking of the faculty of that institution. In the local charities of his city he is not found wanting.

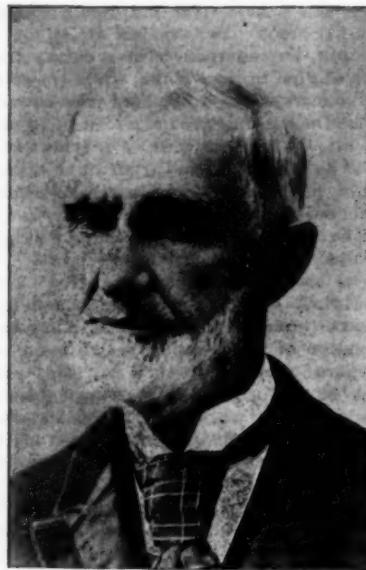
Mr. Cross came as an apprentice to Montpelier from Sanbornton, N. H., in 1830. He was regularly indentured to his brother, Timothy Cross, to learn the baker's trade. The terms were not flattering. He was to serve three years for only board and clothes. But now in mature old age he speaks of it as the best trade of his life. He learned the business from the very bottom, and found it congenial to him and has kept to it. November last witnessed his formal withdrawal from the firm, C. H. Cross & Son, though the firm name is to be continued. This firm has for many years done a business ranging from \$50,000 to \$150,000 a year, and the proceeds have nearly all remained in Montpelier. He has lived to witness the departure of almost all his early business and church associates. Probably only two men now in Montpelier were in business there as early as he. The personnel of the church has entirely changed, hardly a member being left now that was even a child in the congregation sixty-seven years ago. The venerable W. Nelson Peck, never a member, but always a friend of the church, was an attendant earlier, and is a few months older than Mr. Cross.

It is cheering and suggestive to hear Mr. Cross tell how, on his arrival in Montpelier, he at once sought the Methodist pastor, Rev. J. G. Dow, introduced himself, and cast in his lot with the Methodists when they had no house of worship and were practically reckoned out in the social and religious forces of Montpelier. He has lived to see all this transformed, and has been no slight factor in the transformation. He now looks

success than the work done in its institutions of learning. From them come its pastors to mold its character as a church and to lead its forces to battle against the forces of evil. From them come its missionaries to carry a pure type of the Christian faith to heathen lands. From them come its lay workers whose sanctified intelligence and consecrated ability are to guide the activities of the church and furnish the sinews of war for prosecuting its holy warfare. It is of the highest importance that the schools of the church should not only be theoretically sound in the Christian faith and unequivocally committed to its defense, but that they should also be centers of spiritual life and revival power.

3. *For the sake of the thousands of other young people who ought to attend our church schools.* The day universally observed throughout the church, attention called to these schools from the pulpit, prayers offered for them on the preceding and succeeding Sabbaths, and an evening devoted to this great cause, could hardly fail to result in awakening educational interest and kindling in many a youthful heart the desire to secure a better education.

4. *For the sake of the church itself, and to bring it into closer sympathy with its educational work.* If the church is to do its work successfully in the twentieth century, it must be made to feel more deeply and more generally than it now does the absolute necessity of maintaining its own schools of learning. Never was there such an imperative need of an awakening on this subject on the part of the church as there is today. The State college is an institution of modern times. It is rapidly growing in a large proportion of the States of the Union. We do not antagonize it, nor do we pause now to



CHARLES H. CROSS.

back over the threescore and ten years since, at the invitation of a good Brother Worthen, he went into Father Dearborn's kitchen in his native town to attend a Methodist prayer-meeting. There the Spirit laid hold of him, and, bowing at one of the rude stools used as seats, he sought the Lord. From that hour he went forth to a new life whose results eternity only can disclose.

Mr. Cross is in good health and vigor, with sight and hearing almost perfect, a keen zest in all public affairs, more and more alive to spiritual concerns, and, though still holding all his native contempt for indolence and shams, becoming mellow and gentle as his day declines.

WHY OBSERVE THE DAY OF PRAYER FOR COLLEGES?

REV. C. H. PAYNE, LL. D.

Secretary of Board of Education.

T^{HURSDAY}, Jan. 27, is the day designated by our church authorities as a day of prayer for colleges. It is hoped the day may be universally observed not only by all the schools of the church devoting the entire day to religious services, but by the churches as well, which can easily and profitably give a prayer service to this cause on the evening of this day, or the evening for the regular midweek prayer-meeting. Why should the entire church thus observe this important occasion?

1. *For the sake of the thousands of young people gathered in these schools.* How much it means to them in this formative period of their lives to be surrounded by a religious atmosphere surcharged with the Holy Spirit's influence! The day, if rightly observed, will put such an atmosphere into every one of our schools, and will result in opening the eyes of thousands of youths to see and accept God's meaning and plan in their lives. Surely the 47,000 young people in Methodist Episcopal Church schools constitute an inviting field for the church's cultivation.

2. *For the sake of the schools of the church as its most hopeful agency.* No part of the work of the entire church stands more vitally related to its growth, its perpetuity, and its

BILIOUSNESS

bosses many a body and burdens many a mind. You can't enjoy the food you like because you are bilious. You take all sorts of precautions, and yet the bilious attack leaps on you like a tiger from ambush. You know the feeling! The blood seeming on fire with a dull heat; the boring pains in the eyes; the head seeming to open and shut; the horrible nausea. You know the irritability which precedes and the languor that follows the attack. It's miserable, isn't it? Why not cure the trouble? There's a pill that will cure biliousness. Dr. J. C. AYER'S PILLS are an acknowledged specific for this derangement.

A. Swanger, Texarkana, Tex., writes: "For fifteen years I have used Ayer's Pills, and find them very effective in bilious complaints. I have yet to see the case where they have failed to cure."

If You are Bilious
DO NOT FAIL TO
Try
AYER'S
PILLS

discuss at any length its status. The one point we now wish to make is that it does not pretend to furnish, and in the nature of the case cannot furnish, the genuinely Christian education without which the work of the church can by no possibility be successfully prosecuted. And yet not a few Christian people patronize State colleges instead of the colleges of the church, and thus expose their sons and daughters to the perils of training under secular influences rather than secure to them the safeguards of thoroughly religious influences. If the pastors and leaders of the church hope to meet successfully one of the greatest issues of the age, they must be alert and active in bringing the membership of the church to a fuller realization of the peril of the situation and the need of the hour in respect to the maintenance of Christian colleges. A more genuine sympathy with all the educational institutions of the church, the academy, the college, the university, and the theological school, and a more generous support of all these institutions, are demands so urgent and so imperative that the church cannot safely fail to heed them. The bringing of these schools before all our churches and the offering of prayer for them in the public congregation and at the prayer-service will largely help to create the sentiment, the sympathy, and the support so greatly needed.

5. For the sake of all the educational work of the country. It is important that the church should pray not alone for the schools of the church, but for our public schools and for the State institutions, for in this Christian land the Christian religion should everywhere be recognized and the Christian spirit should be dominant in training the young people of America. Let the coming day of prayer for colleges be utilized for these transcendent ends by every church in the country.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

New Bedford District

West Dennis. — Sunday, Dec. 19, was a great and memorable day in the history of this church. The pastor, Rev. J. T. Docking, has been holding extra services for the past four weeks. The Holy Spirit has been present in power and many hearts have been touched. As a result of these meetings 15 new members were added to the church. A large number were baptized. The church has never received so many at one time before in her history. One interesting fact ought to be mentioned: A sea captain and his wife who had been on probation for twenty-two years were received into full membership.

Acushnet. — The members of this society are looking and feeling very happy over the completion of their new parsonage, and according to eye-witnesses they have abundant reason for their gratulations. This mother-society of southern Bristol County Methodism — almost a centenarian — has never had but one parsonage, and that was the gift of one of the original members, Edward Dillingham. It was his home. The society felt the need of a new one. Rev. H. H. Critchlow, the pastor, saw this and his opportunity. An attractive new building in colonial style now stands on the site of the old one. It is pictured in the "Souvenir History of the Conference," just published. The pastor has worked hard, leading officials say, to bring about this result. A part of his success no doubt is due to the apprenticeship he served in Myricks, where he also was the means of building a new parsonage. At the reception over one hundred and fifty persons were present, and the attractiveness of the exterior and convenience of the interior received many compliments.

Taunton, Central Church. — The next meeting of the District Ministerial Association will be held here, Feb. 21 and 22. There is one matter that each minister is especially requested to note: A great many demands for entertainment have already been met this year by this church. They have done the work in an admirable spirit. But it will be only proper that the committee here should know definitely who are to come and

how long they will stay. This city is so easily reached and the means of egress are so numerous, that the people find that no definite calculations can be made. Hence every one who is to be present must notify the pastor, Rev. C. A. Stenhouse, on or before Feb. 1; also when they will arrive, etc.

Sandwich. — The members and friends of this church will fittingly celebrate the fiftieth anniversary of the dedication of the present house of worship, which was built during the pastorate of Rev. Robert M. Hatfield, D. D. The celebration will occur some time in February, and it is expected that a number of former pastors will be present and participate, among them Dr. C. H. Payne, who was pastor in 1837. H. L. Chipman is publishing the "order of service" found in the 1896 Discipline. He will furnish this at a moderate price.

Marion. — Rev. J. Kirkendall, pastor here for a year past, has accepted the pastorate of a church in Gravity, Iowa. Mr. Kirkendall has been a faithful pastor and a diligent student. He was much liked by the ministers in the district who knew him. A reception was given him at the residence of Captain G. E. Allen, at Marion Upper Village, Monday evening, Dec. 20, which was largely attended by the townspeople as well as by the congregation. There was an interesting program, and a collation. Mr. Kirkendall has made many friends, both in his parish and outside. Best wishes for his success in his new field are universal.

Truro. — The social given by the Epworth League, Dec. 8, was much enjoyed by those who braved the severe storm to be present.

Cataumet. — In the absence of Rev. W. D. Woodward, Sunday, Dec. 12, Mrs. Woodward occupied the pulpit. Work on the new parsonage progresses finely.

Bourne. — Among other valuable books given to the Public Library here by ex-President Cleveland, is a magnificent volume of photographs of the California Exposition of Fine Arts, etc.

East Harwich. — The centennial in commemoration of the one hundredth birthday of this church was observed Sunday, Dec. 19, with very appropriate exercises. After the introductory devotional and choral program, which was inspiring, addresses were made. Rev. G. Y. Washburn, pastor of the Harwich Congregational Church, brought the greetings of his denomination, and spoke interestingly of the worth of Methodism to the world, eloquently declaring that its revival spirit, the class-meeting, the freedom given women, and its Wesleyan hymns, all were gains to Christianity; he hoped to see the class-meeting introduced into the other denominations. Rev. S. F. Johnson, of our church in Chatham, made a pleasing address. He spoke beautifully of the church of the past, and thought we ought to esteem it a great honor to follow the fathers in their noble work. Rev. Charles Smith, the pastor, delivered the historical address, a very full abstract of which is published in the local papers. It was a thoroughly enjoyable paper and creditable to its author. One local paper sums up its estimate of Mr. Smith's work, which has been unusually successful, with this wish: "May Mr. Smith continue with us to the limit of the Conference law."

Chatham. — Bethel chapter of the Epworth League met at the residence of Mr. C. W. Kelley, Friday, Dec. 17, for a very bright social evening. The program was made up of readings, vocal and instrumental music, etc. Light refreshments were served during the social hour.

New Bedford, County St. Church. — Caleb L. Ellis died at his residence, Monday, Dec. 27. Up to nearly two weeks ago Mr. Ellis was in fairly good health, but has failed rapidly since. He was born in Plympton, Mass., in 1813. At the age of

twenty he went to New Bedford and worked at the general cooperage business with his uncle, John Avery Parker. In course of time he became proprietor, and was in business until a few years ago. When New Bedford was made a city, in 1847, Mr. Ellis became a councilman and was re-elected several times. In 1860 he went to the legislature, also in '61-'62. In '70 he was elected an alderman, and for three years served with credit; he declined re-election. At the recent semi-centennial in New Bedford he was the only remaining member of the first city government, and much was made of him accordingly. Mr. Ellis was a class-leader in the old Elm St. society, and when in 1859 the County St. Church was built, he was one of the trustees that erected the new building and was also one of the original proprietors. He was a director of the Martha's Vineyard Camp-meeting Association at the time of his death, and was said to be the last survivor of the founders of the Association. For years he was in many ways a conspicuous figure in New Bedford. He was held in universal regard for integrity and moral uprightness. His noble character was never questioned.

Somerset. — A new bronze bell, weighing 800 pounds, and bearing the inscription, "Christmases, 1897," has recently been placed in the Somerset Church. The bell cost \$164, and the receipt for payment is in the hands of the treasurer. The people kindly remembered the pastor, Rev. F. C. Anderson, by hanging the sum of \$10 on the Christmas tree.

Bryantville. — A decided spiritual interest is manifested among the people of this church. The effort to make Christmas a happy time for the young folks was successful. The church was tastefully decorated and two large trees were well filled with presents. A beautiful cantata, entitled "The King of Kings," was well rendered by the choir, followed by speaking by the children and the distribution of the presents. The pastor, Rev. J. O. Rutter, and his wife were the recipients of a number of beautiful articles and a generous sum of money. The last Sabbath of the old year closed with one person at the altar for salvation.

Wareham. — Rev. E. J. Ayres, a former pastor, has been visiting among friends and parishioners for a few days.

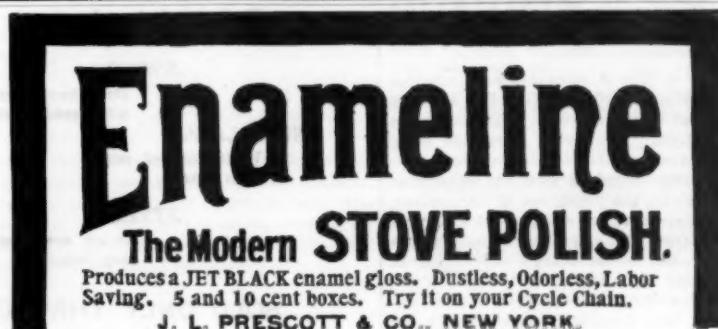
Fall River, Summerfield Church. — While the young people were decorating the church for Christmas, a man, evidently demented, entered the church and speedily cleared the audience-room and then quickly turned his attention to destroying the decorations. He made his escape before the police arrived. Subsequently he was found in the parsonage, arrested, adjudged insane, and committed to the Taunton Lunatic Hospital.

Fall River, St. Paul's Church. — On a recent Sunday evening, G. W. Penniman, Esq., gave a stereopticon lecture on "Lights and Shadows in Dixie Land," illustrated by seventy-five views. A collection of \$65.25 for the Freedmen's Aid and Southern Education Society was taken. This will be increased by private subscription.

North Dighton. — The King's Daughters gave the church a ton of coal as a Christmas present. They also gave a family a large amount of groceries.

Orleans. — Arrangements have been made with Miss Tobey to begin a series of revival meetings here early in January. A wealthy leather merchant of Boston, Mr. A. O. Smith, was born here. While on a visit recently he went into the church. He was much pleased with the improvements that had been effected and expressed a willingness to aid the church in its good work.

Middleboro. — A delightful vesper service was held Sunday, Dec. 26. It was a program of Christmas music, of course. The pastor, Rev. G. A. Grant, gave an appropriate address. Mrs.



Grant G. Leonard, director of the church music, was presented at Christmas with a handsome picture of the church as a token of appreciation of her valuable services. The local papers speak highly of Presiding Elder Everett's recent address.

Provincetown, Centenary Church. — Rev. Dr. Harris, the pastor, has recently had very complimentary things said of him in both the local papers. His ministrations in the pulpit have been of a high order of merit. He seizes opportunities for inculcating lessons, as, for example, on Forefathers' Day he preached on "The Provincetown Compact and Plymouth Rock." The discourse was replete with historic facts, many of which were new even to his audience. "The speaker did not fail to draw lessons from the various situations, and all were benefited both spiritually and intellectually." One of the best concerts ever given by this Sunday-school occurred on Dec. 19, at which a beautifully illustrated index Bible was presented to Mrs. T. W. Swift, by Dr. Harris, in behalf of the school.

Provincetown, Centre Church. — Thursday, Dec. 16, Mr. Stephen Mott was 90 years old. He was the happy recipient of hearty congratulations from over one hundred and forty callers. His fellow parishioners sent him, among many testimonials, ninety carnation pinks, with a birthday cake decorated with the dates 1807-1897. The oldest caller was 78 years and the youngest 10 weeks. Mrs. Kenyon, his faithful friend, helped in the reception of the guests. The pastor, Rev. W. P. Buck, spent Christmas with his family, who are visiting relatives in Summerfield, Pa.

Osterville. — We regret that the report of our 50th anniversary exercises did not reach the columns of ZION'S HERALD. On Nov. 27 and 28 the church celebrated its semi-centennial anniversary in a way that gave pleasure and profit to the large crowds attending. We believe that it not only has encouraged the members of this church, but has also aroused a greater love for Methodism in this neighborhood. There is an increased attendance and interest in the means of grace, and we have just begun our revival meetings with a strong faith that souls will be converted unto the Lord. The pastor, Rev. George M. Fowles, received a Christmas gift in the form of a number of new crisp banknotes. Such gifts are usually acceptable, but their value is increased many fold when the spirit of the givers is taken into account.

Providence District

Portsmouth. — The benevolent collections have all been taken, with a general advance over last year. The standing of the church on missions is No. 4 in Class 1, having advanced from No. 13 in Class 4. There has been a constant increase during the year in the attendance at the services, and great improvements have been made in the work of the Sunday-school under the efficient superintendence of Thomas Fuller. The Epworth League has had a remarkable growth, both in numbers and influence. It was organized with 17 members, but has now a membership of 80. The reading course has been taken up by a goodly number. The first book, "Picket-Line of Missions," has awakened much interest. At the suggestion of the pastor, Miss Kate L. Durfee has secured copies of twenty-five great paintings, with photographs of statuary and great cathedrals, for use in the study of the book, "Ministry of Art." Dr. Taylor's "George Washington" is to be studied in February, with recitations on Washington's Birthday. On Nov. 11, the people, led by the Ladies' Society, gave the pastor, Rev. J. N. Geisler, a genuine surprise, presenting him with a "birthday purse" containing a dollar for every year of his age. For once he did not regret his years. Improvements have recently been made on the church property, adding greatly to its convenience and beauty. A good religious interest prevails, and 5 were received in full membership at the December communion.

Woonsocket. — The Sunday evening services continue to attract crowded audiences. A praise service of about thirty minutes, "An Excursion to the Holy Land" occupying about the same time, and a prayer-meeting following, are the attractions. Friday morning, Dec. 24, an express wagon stopped at the residence of the pastor, Rev. H. B. Cady, delivering a supply of groceries and vegetables and also an envelope containing a sum of money, the whole being a donation from his people under the auspices of the Ladies' Social Circle. The Christmas exercises were of unusual interest, the musical features, under the direction of Prof. Kettley, being specially fine.

Providence Preachers' Meeting. — The crowded condition of our Conference is occupying the attention of the meeting, and the discussions resulting from the reading of a paper by Rev. B. F. Simon have aroused much interest. Monday, Dec. 27, the entire session was devoted to a vigorous discussion of the subject. Resolutions looking to a remedy for the difficulty were laid upon the table, to be called up for discussion on Monday, Jan. 17.

Mathewson St. Church, Providence. — "Lessons from Football" was the topic of Rev. Dr. Kaufman's evening discourse at this church on Sunday, Dec. 5. The speaker defended the game, stating that "it helps moral training, assists and improves college discipline, and has an influence against cane rushes and hazing. It has diminished dissipation, and is an honorable, exhilarating, and manly game which cannot be well spared from the roll of legitimate college athletics."

Personal. — Presiding Elder Bass has begun his fourth round of quarterly conferences, and already there is much speculation as to the probable changes to be made in April. **NEMO.**

NEW HAMPSHIRE CONFERENCE Concord District

Moultonboro. — Rev. S. E. Quimby is faithfully at work seeking to lead souls to Jesus. Meetings have been held for several weeks. Two have been hopefully converted and the church quickened.

South Tamworth. — The pastor, Rev. Dana Cotton, reports peace and harmony in his field. The work is moving on well, and all are hopeful of a revival during the winter.

Sandwich. — The quarterly conference failed to materialize in large numbers. However, with a few we went through the motions. The sermons of the pastor are greatly enjoyed by a large congregation. He has given a fine illustrated lecture on "Christ in Art," much to the pleasure and profit of the people.

Whitefield. — Everything is moving well on this charge. Rev. W. C. Bartlett is feeling much improved in health, and is able to carry on all his work. The spirit in the meetings is excellent, and they are hopeful of a work of revival.

Groveton. — The meetings of Gillam and Crowell in this place have been productive of blessed results. About one hundred and forty have signed the cards expressing a desire to be Christians. Some of these have been hopefully converted, and it is believed that the most of them will be saved to the church. The work has greatly stirred the membership, and under the wise and helpful leadership of the pastor, Rev. E. R. Perkins, it will be well cared for. Of those who have started sixteen are at Stratford, where two or three meetings were held.

League Convention. — The Conference League convention at St. James' Church, though not in our territory to report, we are constrained to say was a splendid gathering. We were pleased at the large number of delegates present; the excellent entertainment furnished by the St. James' people, and the first-class quality of the program provided. It will be an inspiration to every League represented, and we hope next year will see another of even greater proportions than this. We congratulate the officers of the Conference League on this first venture.

Personal. — The death of Mr. Ira Whitcher, of Woodsville, removes one of the strong characters from that part of the State. He had peculiarities that marked him very distinctly, so that he left

his impress on all with whom he came in contact. He was very generous toward the church of his choice, and was always doing something to assist it. His recent gift of a fine pipe organ in memory of his daughter will be enjoyed by the people. Later his gift of \$1,700 — the income to be used for the support of preaching — will keep good a part of the offering he made every year. He was a public-spirited man, and did much for the village in which he lived. When able he was always in his place in the house of God. The pastor ever found him a true friend.

Lancaster. — A good religious interest prevails in this charge. They are looking for salvation during the coming months. By a little outside help in arranging, the presiding elder's recent visit happened on the twenty-fifth anniversary of the marriage of Rev. and Mrs. L. R. Danforth. It was a genuine surprise to them, and the exercises in connection therewith were held in Odd Fellows Hall. The quarterly conference despatched its business quickly and were in attendance. Though the evening was very rainy, more than two hundred people were present. Dr. Wark, a local preacher of the charge, was master of ceremonies. A beautiful fur coat was presented by the church and friends, and an elegant couch by the Odd Fellows and Rebekahs, accompanying which was a handsome sofa pillow and a dainty and delicately embroidered bag containing twenty-five silver dollars. Then a company of young ladies entered the hall in procession, bearing various articles of silver ware. Letters of congratulation from absent friends and a poem written for the occasion were read. The presentations were made by the presiding elder and the different pastors of the village, and remarks by Rev. E. O. Bullock. There was appropriate music by a quartet. The lump that came into Mr. Danforth's throat as he attempted to reply, hindered him somewhat, but he very feelingly expressed thanks for this kind manifestation of the love and esteem of the people. Refreshments and social intercourse carried the time along well to the midnight hour.

Penacook. — A revival of much interest has been conducted by Rev. M. S. Rees, the evangelist. It was a union service of three denominations. Over thirty have signified their desire to serve God who have given their cards to the Methodist Church. Rev. G. W. Farmer and his people are very much encouraged. The other churches will be blessed with an increase also. Mr. Rees is one of the safest and most helpful of evangelistic workers.

Monroe. — Rev. I. C. Brown is doing excellent work at Monroe and North Monroe. Social meetings are well attended and a good spirit prevails. An Epworth League has been organized at Monroe that promises well. At this place ten new horse-sheds have been built, and a room finished in the parsonage for the pastor's study. The bills for these improvements are all paid.

Landaff. — At this place the improvements to the church property, under the oversight of Rev. J. B. Aldrich, have been about \$300. The pastor has put in between thirty and forty days of hard work. In this his example was followed by several of the brethren. The new furnace works well, and the new vestry will be a great convenience.

Lyman. — On a Tuesday afternoon we preached to just as many persons as Noah had in the Ark. We tried to feel the importance of the message as much as if the company had been ten times as large. This field struggles to pay a very small support to a pastor. There is enough money in

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the town, and people enough to pay a living claim and give good congregations if they were so disposed. Rev. A. H. Dury spends six days a week in a lumber mill, that he may piece out the claim and support his family. He would gladly give all his time if he could be supported.

Lisbon. — The pastor, Rev. R. E. Thompson, has sent to all his people a very neat calendar for 1898, containing a cut of the church and pastor, and brief quotations. The work is moving well. The Preachers' Meeting and League convention are to be held here, Feb. 21-23. The program for the Preachers' Meeting is already published.

Bethlehem. — That the pastor's family might keep warm, they have put a furnace into the parsonage. The new church project is waiting for warm weather and summer visitors. They expect to make it a success. Mr. White, one of their chief laymen, with his wife, expects to spend three months in Florida. Rev. D. Onstott keeps busy. He has been doing some lecturing.

Littleton. — Rev. C. M. Howard is closing four very successful years of labor here. He is held in high esteem as a man and a minister. He says he has never enjoyed his work as he has here. The third quarterly conference gave him a unanimous invitation to return for a fifth year..

The church at Ashland has purchased an Epworth Organ, which is proving a very fine instrument. West Milan is talking of doing likewise. One of these organs has been in use at Groveton for some time.

Missionary Convention. — The committee has arranged an excellent program for the missionary convention at Concord, Baker Memorial Church, Jan. 13. Dr. A. J. Palmer, one of the missionary secretaries, and Dr. James Mudge, together with a number of the members of our own Conference, will be present to speak. It is expected that the three presiding elders will preside, one at each of the three sessions. A cordial invitation is extended to the pastors and people from the three districts to attend. B.

Manchester District

Canaan St. and Canaan. — The third quarterly visit of the presiding elder was embarrassed by very cold, rough weather. At the former place the pastor's claim has been well cared for, only \$31, which is all provided for, remaining unpaid. The new furnaces are being run to their utmost to warm the house. At Canaan there was a full house in the evening. The congregation joined heartily in a joyful praise service led by Mr. Oscar Barney, his daughter presiding very efficiently at the new piano.

Wilmet. — Rev. H. S. Foote is doing yeoman's service here and is greatly appreciated by the people. Several conversions have occurred this year, and there are more to follow.

Manchester, First Church. — Rev. A. C. Coulit is living here and is now recovering from a cold which put him on the invalid list for three or four weeks. He has a very nice and comfortable home near the church.

Derry, First Church. — The work is going well. Special revival meetings, in which the Crusade Band under Capt. Hays assist the pastor, have resulted in the conversion of five young men and the re-consecration of two young ladies who had been formal professors. The congregations range from fifty to one hundred.

Hinsdale was pushing revival work during the Christmas holidays.

Goffstown and Grasmere are making an Epworth League Union do some good work.

The presiding elder being ill with a cold, the pastors at Hudson and Nashua held their own quarterly conferences. Good news is received from each. The Crown Hill Mission is putting in excellent work, and the indications are that we will soon have the second church in Nashua, with a good site for a chapel all paid for and a good force of hearty spiritual workers. Mr. Garland has proved himself a workman needing not to be ashamed.

Several pastors were remembered with useful and timely Christmas presents. Especially was this true at Wilmet and West Andover, Goffstown, East Deering, Hillsboro, and Henniker.

The camp-meeting debt at Claremont Junction is all pledged, thanks to the persistency of Mr. Spencer and the hearty assistance of the good people of Springfield, Vt.

SIRRON.

Dover District

North Wakefield and East Wolfboro. — The pastor, Rev. Frank Hooper, is holding extra meet-

ings, Rev. G. H. Clark assisting. Darkness and storm are no barriers to the elect few who worship here.

Milton Mills. — Rev. E. T. Deane writes: "Nov. 28, Bro. Bryant was with us — 105 in the congregation. Two were baptized, 2 received on probation, and 5 into full membership. A new lamp has been put in front of the church."

Sanbornville and Brookfield. — Rev. O. W. Bryant is enjoying his work. Finances are in good condition. The pastor is preaching on Sunday evenings.

Haverhill, Grace Church. — Rev. E. E. Reynolds is pushing the work. The missionary meeting on Dec. 1, in charge of Dr. A. J. Palmer, was a decided success. Sixteen preachers were present.

Haverhill, First Church. — Church expenses are practically met up to date. The society has met with a serious loss in the death of Mr. J. M. Phillips. Union meetings in connection with Grace Church are being held under the direction of Rev. Mr. Rees.

Haverhill, Third Church. — Some soul-sheaves are being garnered. The workers are faithful and hopeful. All departments are well looked after.

Merrimacport. — Rev. M. T. Cliley is a busy man, caring well for all the interests of the kingdom.

Amesbury. — Additions have been made to the church at every communion. Revival services are being held. Mrs. Bragg read a paper at the W. F. M. S. meeting at Portsmouth.

Lawrence, St. Mark's. — The Junior League is a very lively organization. The Sabbath-school is increasing in interest. Rev. W. S. Searle is untiring in his efforts to increase the general interests of the society.

Lawrence, Garden St. — Young life is at the front, and they are all young in this church. The religious work is moving finely, consequently other lines are well cared for. The organization of a Boys' Brigade is contemplated.

Lawrence, St. Paul's. — The new organ gives great satisfaction. Mrs. Byrne, at one time quite ill, has fully recovered.

Lawrence, Haverhill St. — Rev. W. H. Hutchins is very busy closing up a delightful five years' pastorate. His people would be glad to make it five years longer. Two pastorates in ten years is a record that cannot be beaten in Methodism.

Methuen has a first-class church edifice, a first-class preacher, and a first-class hearer and helper in Rev. J. W. Adams, while the prayers of Father Eastman must lift in the work of God. The town is growing in the vicinity of our church. The conditions internal and external were never more favorable.

Portsmouth royally entertained the W. F. M. Society of Dover District, Dec. 2. Officers for the year were elected and a fine program presented.

Exeter. — Open-air meetings were held weekly by the pastor and his co-workers during the summer. The church is in a state of constant revival. The Epworth League is a strong spiritual force, and is looking after material improvements.

Epping. — Prof. Nason preached for the pastor, Dec. 5. A new sidewalk with stone curbing has been put in front of the church at a cost of more than \$100. On the missionary debt \$14 has been pledged.

MAINE CONFERENCE

Portland District

South Berwick. — The pastor, Rev. I. Luce, is enjoying the new parsonage, a very comfortable house in a beautiful location. One of the best kindergarten classes on the district is connected with the Sunday-school. Union revival services are to be held in February, under the leadership of Evangelist Gale.

Berwick. — This is one of the few towns in Maine that is growing during the financial depression. Several new members have recently been received by letter and on probation. The Epworth League is flourishing in all departments, and supports a teacher in India. The pastor is greeted by large congregations, and is planning for special revival effort.

Chestnut St., Portland. — Bishop Fowler has agreed to give his lecture on Abraham Lincoln, on some date in February to be announced. The proceeds are for the new Elm St. Church in Pleasantdale. The trustees of Chestnut St. generously donate the use of the church.

Saco Ferry. — Rev. Francis Grovenor, on Sunday, Dec. 18, received 20 persons on probation. At the regular prayer-meeting, on the following Tuesday evening, he received 10 more, and one young man was soundly converted.

Old Orchard. — The sale of the church's share in the Tabernacle to the Old Orchard Association has been completed and papers signed. The church hopes to soon have a building of its own. The sad news comes to friends here of the serious illness of Rev. Charles Munger, at Rochester, N. H.

Woodford and East Deering. — This circuit sets a good example by keeping the pastor's salary

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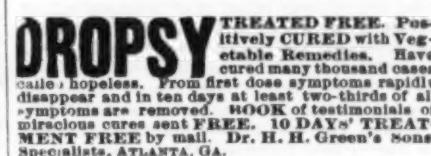
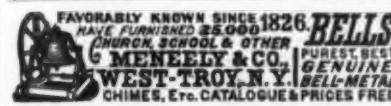
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paid in full to Jan. 1. This is due largely to the business-like management of the treasurers. Extensive improvements have been made in the church at Woodfords and the hall at East Deerfield. All departments of church work show progress. New members are added nearly every month.

E. O. T.

Augusta District

Winthrop. — Dr. Wilson, of Providence, R. I., held a series of meetings here in November. He is a preacher of remarkable ability and power. He preaches the Gospel according to the old-time Methodist interpretation, and the church was greatly edified. Rev. H. Hooper has recently received quite a large number into full membership. The class-meeting attendance is excellent.

Monmouth. — Rev. M. E. King has recently preached a very strong temperance sermon. It will bear repeating many times. His essay entitled, "Is the Missionary Movement of the Christian Alliance Sound?" has been published in pamphlet form at the request of the Ministerial Association. Copies can be had of the author for 5 cents each, 40 cents a dozen, \$2.50 a hundred, postage prepaid. We heartily commend it to our pastors and people.

Industry and Starks. — Rev. J. Moulton is doing faithful and efficient work on this large charge. The quarterly meeting services at Starks were followed by a series of revival meetings in which the presiding elder assisted. Mrs. Fairbanks, widow of the late Jonathan Fairbanks, by her prayers and exhortations, gave a regular camp-meeting flavor to the services. Weather and traveling were unfavorable, but the church was edified. A new heater has been put into the church at Industry, and a new stove has been placed in the parsonage.

Wilton. — Rev. B. F. Pickett has made 275 pastoral calls during the last quarter. He has secured eight new subscribers to ZION'S HERALD. The class-meeting attendance averages thirty, and the prayer-meetings are large and enthusiastic. With the beautiful new church at North Jay, this charge must take good rank.

East Wilton. — Rev. H. A. Clifford is hard at work, and is greatly enjoying his charge. An unusually fine horse-shed has been built.

Mt. Vernon and North Vienna. — Things are moving well on this charge. Through the efforts of Rev. A. S. Staples running water has been brought into the parsonage, and other improvements have been made to the value of \$100, and the bills are provided for. The Baptists united with the Methodists in their Christmas festival.

Gardiner. — On the last Sunday evening of the old year eleven were forward for prayers. The watch-night service was one of power and victory.

Augusta. — On the last night of the year, notwithstanding a severe storm, the class-meeting was largely attended and it was made a consecration service. The pastor is clearing the deck for a special engagement. The holiday season brought him a generous sum of money. The churches generally have had Christmas festivals, and quite a number have held watch-night services and are arranging for special meetings.

DEDICATION AT NORTH JAY, ME.

The new Methodist Episcopal Church edifice at North Jay, Me., was dedicated on Monday, Dec. 20. Rev. A. S. Ladd, presiding elder, preached the sermon and dedicated the church. Revs. W. B. Dukeshire, J. B. Lapham, H. A. Clifford, J. M. Woodbury, F. H. Billington, Mr. French (Baptist), and Miss Wright (Universalist) assisted in the service. Rev. C. A. Southard, of Lewiston, took charge of the singing and sang several solos, and made the plea for subscriptions to help meet the indebtedness. The people responded cheerfully and generously.

The church is to be called the Bartlett Memorial. It is Gothic in style and is after one of our Church Extension plans. It is finished in white wood the natural color. The windows are of stained glass of beautiful pattern. Several are memorial, and the rest album. The audience-room will seat 180, and the vestry, opening into the audience-room by sliding doors, will seat 60. It is a perfect gem of beauty and a model of convenience. The fine granite foundation is from the quarry that furnished the granite for Gen. Grant's tomb. It is temporarily seated with chairs. Suitable pews, pulpit set, furnace, etc., will be forthcoming in due time. A beautiful Epworth Organ was given by the paving-stone cutters. The entire cost of the church when completely furnished will probably be about \$3,500. Already \$2,800 has been expended, and all but

\$100 of this is provided for. The Church Extension Society made a donation of \$300.

When the pastor, Rev. B. F. Pickett, was appointed to this charge, less than three years ago, there was only one member of the Methodist Church in this part of the charge. Now there is a large and flourishing class, a good congregation and a prosperous Sunday-school. As a slight indication of the labor performed it may be said that he wrote more than thirteen hundred letters. He has an earnest and competent ally in his wife. The whole enterprise seems like a dream, but it is a splendid reality.

Large audiences were present both afternoon and evening. In the evening addresses were made by Revs. J. B. Lapham, J. M. Woodbury and Mr. French. Tuesday and Wednesday evenings special services were conducted by the presiding elder and pastor.

A. S. L.

Lewiston District

Brunswick. — The temperature of the church, as indicated by the class-meeting thermometer, is high. The average attendance has more than doubled during the last quarter. Five weeks of extra meetings have been held, resulting in several conversions. Twelve persons have been received upon probation. New shingles have been put upon the church roof and repairs made in and upon the parsonage. Finances are in good condition, and an increased spiritual life is manifested.

Bowdoinham. — Our people greatly appreciate the earnest labors of Rev. A. W. Pottle. Extra meetings have been held, resulting in the quickening of the membership. Nearly all benevolent collections have been taken. Mrs. Pottle's health, which was somewhat impaired, is greatly improved.

Beacon St. Church, Bath. — The W. F. M. Society held a public meeting, Sunday evening, Dec. 5, which developed much interest. Mrs. D. E. Miller repeated, by request, an address which she first gave before the Lewiston District Association, entitled, "Has She Done What She Could?" Mite-boxes were eagerly taken, and more asked for.

Wesley Church, Bath. — Nine persons have recently risen for prayers, and several have joined on probation. All the services of the church show increased attendance and a rising tide of courage and spirituality.

West Baldwin. — Thursday evening, Dec. 18, the people of the parish met at the parsonage and made Rev. R. S. Lear and wife a generous donation, thus manifesting their high esteem and sincere appreciation for them.

Empire and Minot is acceptably supplied every alternate Sabbath by Rev. G. B. Hannaford, of Rumford Falls.

Dixfield. — A Methodist Episcopal Church has been recently organized in this flourishing village by Rev. G. B. Hannaford. This is the only evangelical church in the village. Mr. Hannaford preaches every other Sunday to good congregations assembled in a commodious hall.

Oxford and Welchville. — Rev. G. D. Stanley is in labor abundant. A Junior League has been organized at each village. Mr. Stanley is especially popular with the little people — the men and women of tomorrow.

Naples. — A good revival interest is in progress at the Larabee school-house in the town of Sebago. Rev. H. A. Peare, preacher at Naples, has been holding meetings here for some months. Several converts are reported.

West Durham. — Extensive repairs have been made upon the parsonage. Extra meetings have been held in three school-houses. Five persons have been baptized and received on probation. The class at North Pownal has been reorganized and a Junior League formed.

Yarmouthville. — Six persons were received into full membership, Dec. 5. Extra meetings have been in progress several weeks, resulting in several conversions. The old church lot has been sold. Our church in this place has proved its right to exist. A new church edifice is greatly needed and confidently expected.

East North Yarmouth. — Despite failing sight, Rev. M. K. Mabry goes bravely and hopefully forward in his work as preacher and pastor, winning and holding the loving favor of the people.

West Cumberland and South Gray. — The converts of last winter, with perhaps one or two exceptions, remain faithful and are growing in grace. Prof. Pennell, of Greeley Institute, is president of the Epworth League at South Gray, which League is doing excellent work, especially

in the department of religious work. Furnishings have been added to the parsonage at West Cumberland, and a new carriage-house has been built.

JUNIOR.

EAST MAINE CONFERENCE

Bangor District

West Oldham. — Sanford L. Porter, post-master, has been recently greatly bereaved in the death of his wife, Mrs. Flora B., who died, Dec. 15, after an illness of eighteen days; also in the death of their infant son, who died Dec. 2. A suitable obituary will appear later.

Bucksport District

Custine. — The work moves well on all parts of this charge. At the out-appointments there are decided omens of victory. About twelve have recently expressed a desire to lead a Christian life. At "Steele District" the society has recently been presented with a fine-toned bell by Prof. and Mrs. Ames of Harvard College, who have a summer cottage a short distance from the chapel, and who have thus shown their appreciation of the good work done by this people. This expression of their interest is highly appreciated by the society. In the death of Mr. George Devore the society loses a devoted member and the community a respected citizen.

Brooksville and South Penobscot. — "Debt-paying day" was observed on this charge with very satisfactory results. At Brooksville the church edifice has been painted both outside and in, and a new stove for the church secured. At South Brooksville \$30 worth of books have been placed in the Sunday-school library, and new lamps for the chapel purchased. For several weeks the pastor has been laid aside from work by sickness.

West Lubec. — Under date of Nov. 18 the pastor writes: "Last Monday night we organized a young people's society. I feel that this will help the young people to realize more and more that they have a part in the work."

Eddington. — The Association held at this place in October proved to be helpful both to those attending and those who entertained. Since that gathering the pastor has held some extra services, assisted by the neighboring pastors, with marked results. Some who have been inactive in the work of the church have taken hold anew, and three have recently given good evidence of conversion. Two have been received on probation.

Seaw's Island. — Everything is going well on this charge. The Junior League has been reorganized, and special meetings will soon be held, with the prospect of good results.

Bucksport. — A series of revival meetings have been held in this village under the leadership of Evangelist H. L. Gale, the Methodist and Congregational societies uniting, with wonderful results. Although there were earnest efforts put forth before the arrival of the evangelist, and there were those who believed that a great work would be accomplished, still the faith of none seemed to be equal to the results that were gained. By his manly, straightforward way of putting the truth Mr. Gale at once gained the confidence of his hearers. Night after night large crowds gathered to hear the message as it fell from his lips. The churches were greatly quickened, and scores were led into the light and realized the need of living a devoted Christian life. It was the universal opinion that no such interest in religious things has been known in this town in the remembrance of the oldest resident. There can be no doubt but both churches will be greatly strengthened when the fruits of this revival are fully gathered in.

East Maine Conference Seminary. — The winter term opened with a much larger attendance than was present in the fall, 125 being on the roll. President Hutchison and his able assistants are doing faithful work — work that will build up the school. During the recent revival services held in Bucksport under Evangelist Gale about thirty-five of the students professed conversion. Emery Hall has been secured to be fitted up as a gymnasium for the students of the Seminary. President Hutchison has also inaugurated a series of lectures and entertainments for the winter, which began with a Shakespearean reading of "The Midsummer Night's Dream," Dec. 20. Dec. 17 there was a grand "flag-raising" on the campus. The old flag that has been thrown to the breeze a few times each year for the last half-century or thereabouts having outlived its usefulness, the students and friends of the school by their contributions have secured a beautiful, new, up-to-date flag. Hon. Parker Spofford and Rev. William Forsyth made brief though very interesting re-

marks, and joy filled the hearts of all the participants as the banner was unfurled.

Many of the older members of the churches, as well as a few of the preachers on this district, were acquainted with Rev. Francis A. Soule, who was presiding elder of the district forty-three years ago, and were saddened at the report of his death, which occurred in Ann Arbor, Mich., Nov. 4. Five days after (Nov. 9) his estimable wife passed over. He joined this Conference in 1848, and was transferred to the Troy Conference in '61. He served as presiding elder on the Rockland District as well as the Bucksport, and was beloved by all who knew him. N.

NEW ENGLAND CONFERENCE

Preachers' Meeting. — Dr. W. N. Brodbeck, in perhaps three-fourths of an hour, preached what seemed to the writer one of the shortest sermons he has listened to for a long time. His text was Habakkuk 3: 2: "O Lord, I have heard Thy speech, and was afraid. O Lord, revive Thy work in the midst of the years. In the midst of the years make known. In wrath remember mercy." His theme was "Revival," and hearts were touched as he presented the need and possibility. Ministers or people who are not longing and praying and working for revival could scarcely have listened without heart-searching. As conditions of a revival he stated "vivid realization of personal relation to God," "vivid realization of the condition of things around us," "strong, obedient, faith in God," "consecration to the work," "seeking the divine anointing." This latter is most important of all.

A pastor of a Protestant church in Syria, named Seru—as nearly as we could catch the name—made a brief statement of his cause.

Next week's meeting will be omitted because of the meeting of the Evangelical Alliance, at which Dr. Mitchell will speak on "The New Old Testament." On Jan. 17 the subject will be, "Reminiscences and Reports of Revivals."

Watch-meetings were held in a large number of places—apparently in more places than for a number of years back. Among other churches holding such services we note Winthrop; Mt. Bellingham, Chelsea; Harvard St., Cambridge; Dorchester; Malden Centre; Highlandville; City Point; South Street, Lynn; Everett; St. Mark's, Brookline; Bromfield St., Boston. Winthrop St. and Warren St., Boston, held union services, as also did Monument Square and Trinity, Charlestown. In a number of cases reported, the services assumed such intensity that the contemplated intermission was omitted.

South District

Bromfield St., Boston. — One of the best of watch-meetings was held by this church. The interest was such that the services continued without recess from 8:30 to 12. On Jan. 2, 5 were received into full membership and 3 were baptized by the pastor, Dr. L. B. Bates. The pastor conducts gospel services every evening this week.

Tremont St. Church, Boston. — The watch-night service, in spite of the storm, was largely attended and of great interest. Sunday, Jan. 2, was a day of power. A very large number communed in the morning, the service being marked by deep impressiveness. Rev. H. C. McBride, of the N. Y. East Conference, preached a sermon on "Revivals: What They Are and How to have One," in the evening. An altar service followed in which over a hundred of the church members bowed seeking power from God for service. In addition, seekers after forgiveness knelt, and some found Christ.

Bethany Church, Roslindale. — This church and parsonage have been painted and other repairs made to the amount of \$25, all of which has been provided for. Jan. 2, 6 joined the church in full and 1 on probation. The Week of Prayer began auspiciously, with several asking for prayers. The monthly church paper, the *Bethany Messenger*, just inaugurated by the pastor, is an attractive little sheet, and received a warm welcome from the people on its first appearance last Sunday. Rev. A. H. Nazarian is pastor.

Highlandville. — Watch-meeting began at 8 o'clock with preaching service. After this was a love-feast and praise-and-prayer service. Such was the interest that the people remained for some little time after midnight, continuing devotional exercises. Last Sunday, at the communion service, 1 joined the church by letter and 3 on probation. During the last quarter about twelve have united with the church. The stewards have made commendable effort in increasing the amount raised for current finances,

many increasing their subscriptions by a goodly sum. Rev. J. H. Thompson, pastor.

Warren St. Boston. — The church building has been sold to the Christian Advent Society of Boston for \$20,000. When the future policy of the society has been more definitely decided upon, it will be chronicled in these pages. Rev. G. H. Perkins, pastor. H.

Worcester. — Some corrections are in order concerning the recent visit of Bishop Fowler to this city. The program was given as arranged. The carrying out was thus: He was met at the station by Mrs. John Legg, and was the guest of the family till his taking the midnight train for Buffalo, instead of going to Dubois, Pa., the Bishop finding it difficult to reach there in time. He did, however, stop at Grace Church, and made one of the excellent short addresses, from a denominational standpoint, that he is so noted for giving. His lecture on Grant in the G. A. R. course was most admirable and received the unstinted applause of all listeners.

Grace. — Forefathers' Day was observed on Sunday evening, Peregrine Foster White being the director of the exercises, and, as a lineal descendant of the first Peregrine, born at Plymouth in 1630, there is a deal of appropriateness in assigning this duty to him. A talk of an hour or thereabouts was given by Senator Alfred S. Roe, on Bradford's "History of Plymouth." As chairman of the committee of the Legislature having the publication of the History in hand, he has given unusual attention to the MS. itself. Dr. Almon Gunnison has completed his course of illustrated lectures.

Trinity. — Mr. John Legg is receiving the sympathy of friends over the death of his mother. She passed away last week, in Wilkinsonville, at the age of 75 years. She was at the home of a daughter, Mrs. Fred. Haines. The burial was in Mapleville, R. I. QVIS.

North District

Auburndale. — The Suday-school of this church on Christmas Eve, instead of having a Christmas tree for themselves, brought generous gifts for the little Wanderer's Home of Boston and a company of the children gave a most delightful entertainment. The pastor and wife, Rev. and Mrs. C. H. Talmage, gave a New Year's reception to their congregation which was largely attended. The pastor and people are planning for extra evangelistic work during the winter.

Lowell, Highlands. — Dr. James Mudge announces a series of ten Sunday evening lectures, to occupy all the Sunday nights except two until April. The themes are such as: "An Idol Breaker," "A Victorious Wrestler," "Three Crimes of a Magnificent Monarch," "The Mother who Believed," etc.

Newton Lower Falls. — At the third quarterly conference, recently held, the pastor, Rev. O. R. Miller, was given a unanimous invitation to return for the fourth year.

Newton Highlands. — Bishop Fowler recently gave, in Tremont St. M. E. Church, a lecture in behalf of the society in Newton Highlands. We have in this part of Newton a good prospect of success; but just now our society there imperatively needs help, and the presiding elder recommends it to the generous consideration of our common Methodism.

Newton Upper Falls. — The pastor, Rev. F. J. McConnell, has had a fine opening year. The congregations are very encouraging; finances are in good shape; the house of worship has been painted; and now pastor and people are hoping for a revival.

Newtonville. — The various interests of the church are prospering under the pastor, Rev. Franklin Hamilton. The people are enthusiastic in the hope of retaining him for the fifth year. Special evangelistic services began Jan. 1.

Natick. — This church remembered their pastor, Rev. E. Higgins, very pleasantly at Christmas, presenting him a handsome and costly gold watch.

Maynard. — Union revival services have recently been held, under Evangelist Jackson. Pastor Mesier has been active, as usual. A quite large number have become interested.

East District

North Reading. — Pastor Hopkins publishes a neat Christmas Souvenir.

Lynn, Maple St. — The pastor, Rev. E. E. Small, publishes a weekly, the *Maple St. Methodist*.

Topsfield. — Revival services have been held here, the pastor, Rev. I. Murray Mellish, being assisted by Miss Jennie McMeekin, evangelist. On Dec. 28, 15 were received or probation. An Epworth League has recently been organized.

Ipswich. — Ipswich, while not having planned a course of lectures, has been favored this fall by several most excellent addresses. Rev. F. H. Knight delighted a large social gathering with an account of his experiences in Germany. Rev. Luther Freeman preached the Thanksgiving sermon before a large union gathering. The sermon was eloquent and greatly enjoyed. Rev. C. A. Crane, D. D., in "Mud Gods," gave a stirring lecture, and the leaders said they must have him in the no-license campaign. Rev. G. H. Spencer addressed a young people's gathering from the various churches and inspired all for service. Three weeks of earnest revival meetings were conducted without an evangelist, with good results. Rev. G. F. Durgin, pastor.

Malden, Belmont. — The pastor, Rev. Geo. H. Clarke, received 1 into full membership and 1 on probation, last Sunday.

Stoneham. — Revival meetings held before Christmas have resulted in a quickening of the life of a good many members, and several have begun the new life. The watch-night service was one of great profit. The pastor, Rev. J. H. Pillsbury, and his wife held a New Year's reception Saturday afternoon and evening and a large number called.

Marblehead. — Ten days ago Rev. Hugh Montgomery was in a very low condition, and his friends were apprehensive that his end was near. Since then a new medical treatment has been tried, under which he has somewhat improved. He is very patient, cheerful, and full of faith. He has had some rich spiritual experiences during his sickness. His good wife ministers constantly to him, and her strength holds out marvelously. The church is doing well, under a student from the School of Theology, and the finances are kept up every week, so that all the bills, even interest on the debt, are promptly paid. The church does everything possible for Mr. Montgomery, and the whole town is full of kindly sympathy for him.

Melrose. — Sunday, Jan. 2, was a good day, with an unusually large number of communicants and an impressive service. Fifteen letters of membership were read by the pastor, Rev. Dr. J. M. Leonard — 4 from Congregational churches, 4 from the State of New York, and others of valuable members from churches near by, who have just come to Melrose to reside. There has been an increase of 27 members in full during the last month. The weekly offerings on Sunday exceeded \$106. Dr. Leonard holds extra meetings during the first two weeks in January, doing the preaching himself, without the aid of evangelists. The work of raising funds for a new church goes steadily on, the money being put in bank, on deposit, until it shall be needed. Besides this the current bills are paid up to date, with a balance in the treasury.] H.

W. F. M. S. — A meeting of the Lynn District Woman's Foreign Missionary Society was held at Ipswich, Dec. 28. The morning session opened at 10 o'clock with devotional exercises led by Mrs. J. H. Stubbs, of Newburyport. Encouraging reports were given by representatives from many of the auxiliaries. Mrs. C. A. Crane, of Saratoga St., East Boston, gave a very interesting account of her experiences while traveling through Mexico. The children's work was presented by Miss S. E. Wait, of Peabody.

The afternoon's devotions were led by Mrs. Truman Carter of Ipswich. The officers elected for the present year were: Mrs. H. L. Wriston, president; Mrs. C. H. Stackpole, recording secretary; Miss S. E. Wait, treasurer. A most pathetic and impressive address upon India and its needs was given by Miss Emily L. Harvey. Mrs. H. L. Wriston gave glimpses of the Denver Executive Board Meeting. The district secretary presented some needs of our work, with a request that each auxiliary would send at least one delegate to each district meeting. The meeting adjourned at 4 p. m. An invitation was received from St. Paul's Church, Lynn, for the March district meeting.

Mrs. G. F. DURGIN, Dist. Sec.

West District

Belcher Town. — The pastor, Rev. Geo. W. Locke was presented a handsome oak study chair on Christmas Eve, and received also from his friends at Dwight several gifts.

Russell. — Revival services have been held dur-

ing the past month with encouraging results. Souls have been saved, backsliders reclaimed, and the church greatly quickened. Revs. E. P. Herrick, Jerome Wood, J. A. Betcher and J. A. Pogue, also several laymen, assisted the pastor. An innovation in the celebration of Christmas was made this year by the Sunday-school. A ride followed by a supper took the place of the usual entertainment. Rev. J. Hall Long is pastor.

Springfield, St. Luke's. — The repairs which have been in progress are completed, and the fine new rooms for Sunday-school and social purposes were formally opened on Friday evening, Dec. 31, with a social gathering in the early evening, followed by a watch-night service. At the annual meeting of the Sunday-school board it was voted to grade the school, and this will at once be done, under the experienced supervision of Prof. E. P. St. John, assistant superintendent. Rev. A. B. Kendig, D. D., will begin work with St. Luke's on Sunday, Jan. 2. The pastor, Rev. W. G. Richardson, has distributed very tasteful New Year's Greetings among all the members and friends of the church.

State St. Church. — An attractive, ribbon-tied souvenir was sent out by the pastor, Rev. Dr. T. Corwin Watkins, at New Year's. The artistically designed cover presents a view of the church, with medallion portraits of Dr. and Mrs. Watkins. The inner pages contain a fac-simile New Year's letter from the pastor, with daily Bible readings for the year, and a calendar of the church services.

Wales. — The young people have raised enough money to purchase a chapel organ, which meets one of the greatest needs of the church. An excellent Christmas concert was given, Dec. 19, to a large audience. The annual Christmas tree and free supper for the children occurred Dec. 24. Rev. George L. Camp is pastor. R.

Fortieth Anniversary of Hanson Place Church

THE Hanson Place Church, Brooklyn Borough, New York, is celebrating, with characteristic enthusiasm and fitness, its 40th anniversary. Sunday morning, Dr. J. M. Buckley preached a masterly sermon on Matt. 16: 18: "I will build my church." He spoke of the claim of the Romish Church, of the answer of the Greek Church, the claim of the Church of England and its complacent sister, the Protestant Episcopal, in apostolic succession, and showed what the real church was which Christ came to build. He then contrasted other organizations with the church — the home, secret societies, etc. The ruling idea was to care for

self and one's own. The church is founded on universal love. He was an hour in its delivery. The last part was a review of Hanson Place Church and how it had fulfilled the real office of a church.

Dr. C. H. Payne gave a fine address in the afternoon, and Dr. Reed moved the audience at night with a thrilling story of the past and future of Hanson Place. The church was crowded all day. At the Sunday school the Chinese school of one hundred members was present.

Interesting services continue through the week, in which Dr. A. S. Hunt, a former pastor, Dr. C. S. Wing, presiding elder, and others participate. On Wednesday evening there will be an old-fashioned love-feast, with admission by ticket, and a fraternal address by Dr. Theodore L. Cuyler. The pastor, Dr. C. L. Goodell, is very greatly enjoying his work in this church.

Expert Testimony

A ^S emphasizing the article by Chaplain Tribou in our issue of Dec. 29, we cut the following from the Sixteenth Annual Report of Booker T. Washington, principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Ala.: —

"There are two special reasons just now why it is important that out from Tuskegee and elsewhere there should go a large number of men and women who have not only skilled hands, but coupled with those skilled hands such mental development as will enable them to become leaders in industrial development. During slavery every large plantation was in a measure an industrial school. On these slave plantations Negro men and women were constantly being trained as carpenters, tailors, brick-masons, seamstresses, housekeepers, etc.

"At the close of the war this training ceased. We do not alone need carpenters, but men who understand intelligent agriculture, dairying, mechanical and architectural drawing, the making of estimates and contracts, to the extent that they can compete with the foreign skilled laborers who are so fast coming into the South. What I say of carpentry is true of dozens of other industries."

MISSIONARY FREE LITERATURE

THE General Missionary Committee at its recent annual meeting requested the corresponding secretaries to supply in printed form addresses delivered by Bishop J. P. Newman, Dr. H. G. Jackson, and Colonel E. L. Dobbins; also a letter from Bishop Joyce, and send

them out free. These addresses in separate tract forms are now ready and will be sent to all pastors or other persons who may order them. The only expense will be postage or express charges. Postage on addresses is five cents a hundred. Inclose stamps. Express charges must be paid by parties sending orders on delivery.

Synthetic Bible Class

Conducted by Rev. James M. Gray, D. D., on Thursday evenings at 7.45 from October till May in Clarendon St. Church (corner Montgomery), South End, Boston. The class numbers from 800 to 1,000 of all denominations in Boston and various towns and cities near. It studies the Bible as a whole — its facts rather than its doctrines. The Old Testament is being mastered book by book. Every one is invited, but especially young ministers and Christian workers of both sexes. The instruction is free. Come and see what it is like.

THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs and Throat Troubles.

Omit the Introduction

The pastor's habit of introducing to his congregation the visiting clergyman who is to preach or to deliver an address, is greatly overdone. In most cases there is not the slightest occasion for it. If perchance the congregation have no knowledge of the man who is to speak to them, then it may be well that in the briefest way his name, denomination, and residence be stated. But the attempts at commendation and facetiousness to which one is often compelled to listen in connection with introductions, is extremely undignified and painful. Time is needlessly wasted in this way — a result which should be studiously avoided in all church services. We heard Dr. Berry of England twice on the same Sunday during his recent visit. In one church there was no reference to this distinguished preacher by the pastor, who occupied the pulpit with him. In the other he was not only introduced at length to the congregation before his sermon, but at the close was treated to an effusion of praise and "gush" that must have been to him, as well as to many who heard it, nauseous and offensive.

America's

Greatest

Medicine

GREATEST, Because Hood's Sarsaparilla is the medicine to which the bulk of the people of America naturally turn when overtaken by sickness, caused by impure blood, scrofula, dyspepsia, etc., or when convalescents are recovering from debilitating blood poisoning diseases like diphtheria, scarlet fever, etc.

GREATEST, Because its cures have produced a firm belief in the curative merit of Hood's Sarsaparilla, never accorded a medicine before.

GREATEST, Because the natural result of this public confidence in its unusual curative merit has produced sales of Hood's Sarsaparilla never approached by any other medicine.

GREATEST, Because when other medicines fail to do any good, Hood's Sarsaparilla cures, absolutely, completely and permanently.

GREATEST, Because it eradicates every vestige of scrofula, cures the worst cases of hip disease, subdues the itching and burning of eczema, heals all sores, boils and eruptions, and every ailment due to impure blood.

GREATEST, Because it conquers dyspepsia by toning and strengthening the stomach, cures rheumatism by neutralizing the acid in the blood, overcomes catarrh by removing the scrofula taints that cause it.

WEST NORTHFIELD, MASS. — "My mother had a sore on her back below

her neck, which did not heal but kept running for three or four years. I feared it might result in a cancer. She was induced to begin taking Hood's Sarsaparilla and in a short time the sore healed and it never returned. My own use of Hood's Sarsaparilla was first for catarrh. I had this trouble very badly for several years, but after taking Hood's Sarsaparilla I considered myself entirely cured. I have taken Hood's Sarsaparilla for different purposes since then." R. K. CALDWELL, Box 76.

GREATEST, Because Hood's Sarsaparilla actually purifies and enriches the blood, tones the stomach, creates an appetite, energizes, vitalizes and strengthens the whole system.

Hood's

Sarsaparilla

America's Greatest Medicine. Prepared by C. I. Hood & Co., Lowell, Mass.

\$1; six for \$5. C. I. Hood & Co., Lowell, Mass. America's Greatest Medicine.

The One True Blood Purifier. America's Greatest Medicine. Sold by all druggists.

The Negro in New York.

A CORRESPONDENT who is well acquainted with the facts writes as follows:

Between Fiftieth and One Hundred and Thirtieth Streets, Park Avenue to the East River, there are between five and six thousand colored people. Ninety-seventh Street east of Park Avenue represents the centre of density. The presence of these people in such large numbers is due to a very general exodus some years ago from Bleeker Street and vicinity, their places having been filled by Italians. Frequently on the upper East Side large tenements will be found with mixed tenants. This is the only hopeful result of the change thus far noticeable. German landlords unhesitatingly declare the colored more peaceable than the Irish, less destructive than Hungarians, and more cleanly and freer from eruptive diseases than the Syrians thronging the neighborhood. In many streets large apartment-houses are filled with a more fortunate class than the average. The rents average \$2 per month. Through a wide acreage the average colored family is distressingly poor. Their opportunities for securing wages adequate for mere creature comforts are pitifully limited. Through the existence of bitter local prejudice they are colonized in spots, the idle and dissolute indiscriminately with the industrious and honest. Judged by no other standard of fitness than color and race ties, in the idea of the general public they are all on a level, and that level fixed by the reputation of the corner-saloon loungers.

The few churches scattered among them are too poor to sustain other than Sabbath services and orthodox prayer-meetings. There is no place where a colored woman of the district or those out in service may feel free to spend an evening under moral and uplifting influences such as are provided for other people of parallel moral condition. The only places really open to black women and girls — the only places that seem to make special effort to interest masses living in darkness on the upper East Side — are the places of amusement provided by vice and sin. The girl of good parents is sought out and made a shining example to prove absence of prejudice among many who work among the prejudiced foreign element. But for the bottom-stratum girl or woman there is nothing but the saloon and dance-ball. Wanton destroyers of youthful virtue have made fearful gains through this medium, and the result is worse than mere words can depict. There is very great need for a Christian house of rest, in which can be located sewing-classes for girls and a pleasant reading-room fitted with games and proper diversions for the youth, and a free kindergarten for the unfortunate little ones.

The black woman and girl have been overlooked by all of the agencies now at work among the submerged class. They need contact with loving, merciful humanity. Their development under the conditions briefly outlined here should awaken sympathy among Christian men and women.

An effort is now in progress, started and administered by a small company of colored mothers. It is known as the White Rose Mission, in East Ninety-seventh Street. They have five small rooms where mothers' meetings, a girls' sewing-class, meetings for fathers and young men, and a weekly kindergarten are held, sustained by voluntary workers. It is undenominational. It was undertaken as an experiment. The results more than fulfil their expectations, and justify an appeal to Christian influences for permanent establishment. — *The Outlook.*

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

How Wesley Spoiled His Sermon

THERE is a capital story about a farmer who once went to hear John Wesley preach. He was a man who cared little about religion; yet, on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor, and said, "This is strange preaching. I never heard the like before; this is very good. That man has got something in him; it is admirable preaching."

Wesley discoursed on industry, activity, living to a purpose, and reached his second division, "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste; he satirized the wilful wickedness which reveled in luxury, and the farmer rubbed his hands as he thought, "All this have I been taught from my youth up." And what with getting and hoarding, it seemed to him that "salvation" had come to his house.

But Wesley advanced to his third head which was, "Give all you can." "O dear! O dear!" said the farmer, "he has gone and spoiled it all."

There are many people today who are standing exactly where that poor farmer stood. They assent to religion until it begins to pull at their purse-strings, and then they have no more use for it.

CHURCH REGISTER

HERALD CALENDAR

New Hampshire Conference Missionary Convention in Baker Memorial Church, Concord.	Jan. 13
New Bedford Dis. Min. Asso. at Central Oh., Taunton,	Feb. 21, 22
All-day Pentecostal Meeting of Worcester Pr. Mtg. at Laurel St. Church,	Jan. 10
Lewiston Dis. Min. Asso. annual meeting and Centennial Anniversary of First Methodist Preaching at Bethel, in Bethel M. E. Ch., Feb. 14-16	

HISTORICAL SOCIETY. The Annual Meeting of the New England Methodist Historical Society will be held in the Society's Room (No. 21, Wesleyan Building, 36 Bromfield St., Boston) Monday, Jan. 17, at 2:30 P. M. The directors will meet at 2 o'clock.

JOSEPH H. MANSFIELD, Sec. Sec.

Money Letters from Dec. 27 to Jan. 3.

Franklin Ames, J N Adams, F B Adams, F H Atbee, J B Ackley, B K Barnard, S D Brown, C P Blackmar, W F Barclay, B H Buckford, J H Bell, Walter Baker & Co., Angie H. Baker, J E Blake, A B Baker, J H Buckley, L A Barrett, S C Burnham, Mrs N M Coolidge, H R Comstock, A Cameron, Otis Cole, J P Chadbourne, O A Curtis, N H Cook, Geo Clarke, Curtis & Jennings, Mrs Geo Craven, G W Cushing, S W Carpenter, A L Cooper, E F Clark, Mrs R A Chambers, A P Copp, Mrs H Child. A W Day, Miss H W Dowling, D W Downs, Mrs E M Delanah, Miss C E Enegren, Miss M Eaton, Miss L Fish, W M Forbes, J S Farley, E L Farr, Mrs L B Frye, A Farfield, Mrs E French, Wm H Guild, C S Grover, S E Howe, Miss H E Hooker, H S Hall, Mrs J B Hammond, Wm H Hutchins, Wm Harrison, A Hobbs, C Hosgland, S L Henry, W T Hill, Thos Howarth, E B Hopkins, Henry Irwin, A F Ingram, Hugh Johnston, O E Knowles, A P Knell, H G Knight, S L Kenyon, W A Leitch, W R Lowell, Longley & Oliver, B S Leard, C A Maine, W H Moore, Mrs D C Morley, W H Meeker, Mrs N Morton, M I Mowry, Mrs J H Martin, W E Morse, R Nugent, C B Pitblado, W H Prescott, W H Perry, Carrie M Poole, W W Ramsey, W L Rogers, Mrs L A Rice, Geo de B. Chemont, Mrs U D Robinson, C A Southard, O W Scott, J H Stubbs, A L Smith, Safford, Hudson & Wood, Shattuck News Co., Springer Bros, Mrs Studley, Mrs L J Smith, N C Stone, J W R Sprague, H Tarbell, Ezra Tinker, C S Thurber, W O Turner, W C Van Ness, W H White, Mrs J E White, Saml Wheeler, W Woods, Mrs M J Wyman, N M Wood, W M Watson, C C Whidden, Mrs A T Wells.

The mission of Hood's Sarsaparilla Coupon Calendar for 1898 is to cure disease, and the usages of testimonials prove it fulfills its aim well.

MARRIAGES.

SUKEFORTH — SIMMONS — In North Waldoboro, Me., Dec. 25, by Rev. C. W. Lowell, Mr. Herbert L. Sukeforth, of Waldoboro, and Miss Ida M. Simmons, of Appleton, Me.

TURNER — BROWN — In East Pepperell, Dec. 25, by Rev. C. H. Hanaford, Harry G. Turner, of Pepperell, Mass., and Lucy E. Brown, of Boothbay, Me.

MCNALLY — VANNARD — In Enfield, Mass., Dec. 24, by Rev. Wm. Ferguson, Thomas McNally and Rachel Vannard, both of Enfield.

BRYANT — DONOGHUE — In Old Orchard, Me., Dec. 26, by Rev. F. Grovenor, Llewellyn L. Bryant and Edna Donoghue, both of Old Orchard.

LARY — BAWYER — In Pittsfield, Vt., Dec. 24, by Rev. A. W. Ford, Albert Lary, of Pittsfield, and Anna Sawyer, of Stockbridge.

BROWN — BOYNTON — In North Palermo, Me., by Rev. C. F. Smith, Nelson W. Brown, of Palermo, and Myrtle M. Boynton, of Liberty.

EVANGELICAL ALLIANCE. — On Monday, Jan. 16, at 10:30 a.m., in Bromfield St. Church, the speaker will be Rev. H. G. Mitchell, Ph. D., Professor of Hebrew at Boston University, upon "The New Old Testament from a Conservative-Radical Standpoint." Annual meeting, with election of officers.

WILL C. WOOD, Sec.

W. F. M. S. — The quarterly meeting of the New England Branch will be held in Wesley Church, Salem, on Wednesday, Jan. 12. Meetings at 10:15 and 2. Trains leave Union Station at 9 and 10:10 a.m. A committee will meet these trains to escort the delegates to the church.

At 11 a. m. a special meeting of the Corporation is called to consider changes in the by-laws (Art. II, Art. IV, Sec. 5).

Lunch will be served at 15 cents a plate. Addresses will be given by Miss Ruth M. Sites, of China, and others.

CLEMENTINA BUTLER, Rec. Sec.

SUNDAY SCHOOL BOOKS

We the members of the M. E. Church's Sunday school at East Vassalboro, Me., wish to inform our friends that we are endeavoring to increase our library, which is now antiquated and poor. We need help, for we are poor. We do not ask you to send us money, unless you wish to. But if there is a Methodist Sabbath school in New England that have books that they have read and would enjoy giving to an impecunious but lively colleague, will you not communicate with us? A donation of books will be thankfully accepted. Address,

Mrs. WM. DOW, Supt., or J. A. WOOD, Pastor, East Vassalboro, Me.

"The handsomest calendar of the year," is the prevailing opinion of those who have seen the *Youth's Companion* Calendar for 1898. It consists of three panels, each of which presents a charming Watteau design of figures in quaint, rich costumes. The twelve colors in which they are printed give a delicacy and softness to these pictures like that of water-color paintings. The three panels are surrounded by a scroll border embossed in gold. The entire Calendar is so delicate in design and coloring that it makes an attractive ornament for any home. This Calendar is published exclusively by the *Youth's Companion* and could not be sold in art stores for less than one dollar. Yet every new subscriber to the *Companion* and those who renew for the year 1898 receive it free. It is by far the lightest souvenir of the season that the *Companion* has ever presented its friends. Full prospectus of the 1898 volume and sample copies of the paper sent free upon request.

BEAUTY, UTILITY AND VALUE are happily combined in Hood's Sarsaparilla Coupon Calendar for 1898. The lovely child's head in an embossed gold frame, surrounded by sprays of flowers in mosaic, the harmonious pad in blue with clear figures, and the coupon by means of which many valuable books and other articles may be obtained, make up a very desirable Calendar. The first coupon article is Hood's Practical Cook's Book, a useful volume of 350 pages. Ask your druggist for Hood's Coupon Calendar, or send 6 cents in stamps for one to C. I. Hood & Co., Lowell, Mass.

Neither Time Enough, Room Enough, nor Money Enough

REV. C. A. LITTLEFIELD.

Superintendent Boston Missionary and Church Extension Society.

I HAVE just come (Jan. 2) from the morning service at the Italian Church. This is the exact present state of the work there — a state embarrassing almost beyond endurance: Time, no man can give us; room, we must patiently wait for; but money ought not to be wanting when so little would do so much. We want fifty dollars at once. We want this with which to begin aggressive work, for the tide is now at its flood. Now is the most favorable season for work among the Italians. Public works in the suburbs and in the remoter country have ceased until the ground opens again, and the men have now come back to the city for the winter. Two or three hundred of these men have applied to be taught in our evening school. This gives a chance to touch them and to teach them five or six days in the week. Fifty joined the Epworth League last night. They are fairly waiting to be evangelized. The time is ripe for aggressive work.

But no, we cannot do as we would, for funds are lacking. All extra efforts cost more money. The money appropriated for the current expenses of the church does not supply enough for these extras. The Italians themselves are liberal. They gave me this morning, without my asking, \$5.28 for the work of our Society. But they are poor men. They have families to support, either here or in Italy, and are now quite generally without work. We must depend upon the liberal aid of our Methodist people and others, far and near, to help us.

It is time to strike now. In two months it will be too late — for a year, at least. We are anxious to start special evangelistic services at once, but this, too, involves expense. The Italians are a picturesque people, and they require music, advertising, and bright and attractive things, which mean so much to them and to the results of our work as to be almost indispensable. From among the readers of this article I know that there are those who will help us at once.

All money sent to me will be applied to the furtherance of this work. Friend, you are praying for God to bless His work; He is waiting to bless it here, and perhaps it needs only your active and immediate help for the abundant blessing to be realized. Help, now!

36 Bromfield St., Boston.

Old-Time Presiding Elders

REV. WILLIAM McDONALD, D. D.

IT is well for us, now and then, to look to the hole of the pit whence we were digged.

I was looking over, recently, an old history of the heroic age of New England Methodism. I noticed one account of a presiding elder and his support. It was that old hero, Rev. Solomon Sias, the father of ZION'S HERALD. He was presiding elder from 1812 to 1815. He traveled about three thousand miles a year on horseback.

The first year he received \$19.75. His traveling expenses for the year amounted to \$18.71, leaving him \$1.04 as salary. The second year he received \$26.60. His traveling

expenses were \$20.25, leaving for salary, \$5.33. The third year he received \$40.18. Traveling expenses that year were \$21.74, leaving for salary \$18.15. The fourth year's record is lost. But suppose it was the same as the year previous, he received above his traveling expenses less than \$50 for four years' labor and travel of 12,000 miles!

How long would New England presiding elders stand that sort of treatment now? We have not much timber left of which such heroes were made.

West Somerville, Mass.

Magnifying the Presiding Eldership

THE presiding eldership is essential to the efficient working of Episcopal Methodism. It is second only in importance to the episcopacy itself. Under a congregational form of government it would be useless. Even under diocesan episcopacy, with life-tenure bishops holding jurisdiction over one or more Conferences, it would be unnecessary. But neither one nor the other of these forms of government is thought of as a substitute for the form we have. It is sometimes said that "our government must be modified," but no modification yet proposed has commanded general respect. It is certain that the present polity of our church will be maintained for a long time to come. Minor questions may be discussed and change in policy ensue, but the presiding eldership and other things vital in their nature will remain.

The man who fills the office of presiding elder, fit or unfit though he may be, is no unimportant personage, and must be respected for his "work's sake." He is a chosen representative of the episcopacy, appointed to oversee the spiritual and temporal interests of the church, and, "in the absence of the Bishop, to take charge of all the preachers in his district." He exercises executive and judicial functions and ministers to the churches in spiritual things. He ranks the preachers of his district in office, but he is their fellow-laborer, not their master. As he is the Bishop's representative in the field, so he is the representative of the people and the preachers in the Bishop's cabinet where the most important of all our church work is done. Here his voice is heard, his influence felt.

With a limited number of general superintendents, whose business it is to care for all the churches and fix the appointments of the preachers, involving the questions of convenience and fitness, it is easy to see that without intelligent, well-informed, and impartial presiding elders, representing the people on the one hand and the preachers on the other, the work of satisfactorily caring for the church could never be accomplished. An officer so important, and on whom so much depends, deserves everything at the hands of those whom he serves. His work should be magnified.

This subject was forcibly impressed on our mind recently by one of our most popular and successful preachers. We beg our brother's pardon for thus making use of his thoughts, but they are worthy of widest circulation. His idea was that the presiding elder's success depended much on the preacher in charge, and he did not hesitate to say that one reason why presiding elders do not succeed in some charges is because of the indifference of the pastor — not to the man, for "glorying in men" does not enter into his creed, but to his office and work. He thought preachers ought to magnify quarterly meeting occasions: keep the Friday fast, and hold special services in advance of the presiding elder's coming, and thus prepare the way. With such preparation the presiding elder's preaching is always acceptable and profitable. A warm reception by the pastor, and hearty co-operation, together with cordial hospitality and prayerful hear-

ing on the part of the people, will stimulate any godly presiding elder. His whole being, mental and spiritual, will be sprung, and he will do his best; and as long as such treatment is kept up, he will continue to improve.

The treatment of the presiding elder thus recommended can be accorded by any preacher in charge, no matter what he may think of the ability and fitness of the person for the office. He can afford for his own sake, and for the sake of his church, to hold up the hands of the man who is "over him in the Lord." Success is desired above everything. If the presiding elder and preacher in charge are appointed to labor together for the common good, it is certain the highest degree of success cannot be achieved unless they are one in spirit and one in aim. The strongest presiding elder will be largely shorn of his might and weakened in his influence among good and loyal Methodists if the pastor fails in his duty.

Were we disposed to appeal to a lower motive for magnifying the presiding eldership than that of the spiritual good of the people, we would say that, as the presiding elder oversees the temporal interests of the church, he can largely influence the people in the matter of pastor's support, both in fixing and raising the amount of the salary. If so, it must be that the more the office is magnified the greater must be the influence of the man who fills it, and the more he can help the preachers under his charge. But if only such selfish motives lead to co-operation, the work of both presiding elder and pastor as ministers will fail. Let there be co-operation for the good of all concerned, but mainly for the good of the church.

Magnify the presiding eldership. Let the pastors give the man who fills the office their prayers, sympathy, and earnest co-operation, and exhort the people to be like-minded; and whether we have large districts or small ones, his support will come so easily and cheerfully, and his work will be so successful and gratifying, that we will cease to hear of friction or the burden of support. — *Christian Advocate* (Nashville).

The Price We Pay.

People value their grocer in proportion to his integrity in furnishing pure food for the family use. The father of a family of children would have something to say if he discovered that harmful ingredients were introduced into the food bought for his little ones' use. Sickness and suffering brought on by bad food is common. It is the price we pay to satisfy some scoundrel's rapacity.

"They unloaded shipment of cheap coffee today while I was here," is the report from our representative while in town where a so-called "grain" coffee is made.

"The coffee roasters who furnish — with low grade coffee to mix in their 'Cereal' or 'Wheat' coffee have been roasting — lbs. per day, but have just had orders to reduce the amount."

This is the result of investigation of two large distributors of samples of imitations of Postum.

Their samples taste as well, on slight preparation, as one could expect of a mixture of part coffee.

Consumers and Grocers are deceived for a time, but the pure food sentiment is strong in denunciation of food frauds and it will behoove merchants to treat their customers fairly and in open manner.

If they want Coffee, sell that pure.

If they want a Cereal Coffee, sell Postum.

It is the only cereal coffee with a palatable coffee taste thus far produced, that does not contain coffee or coffee essence.

Some consumers may perhaps blend Postum with coffee for their own use, but the grocer's safeguard is to furnish pure goods and not fraudulent concoctions sold under the general title of "pure cereal coffees."

OBITUARIES

Soule. — Rev. Francis Ashbury Soule was born in Livermore, Me., April 27, 1817, and entered into rest at Ann Arbor, Mich., Nov. 4, 1897, at the advanced age of 80 years, 5 months and 7 days.

He was a direct descendant of George Soule of the "Mayflower" and a nephew of Bishop Joshua Soule. His early years were spent among the rugged scenes of his birth in the usual pursuits that mark the lives of New England boys. His home was one of piety and affection. He availed himself to the utmost of his educational privileges and became a thorough scholar, forming those studious habits that reacted so fruitfully upon his after life. Religiously inclined by nature, he was early the subject of deep impressions, which for a time, because of strong ambitions for a military career, were effaced. But at the age of nineteen, "by his own volition," he entered upon the duties of the Christian life. His growth was very rapid, for a license to preach and a recommendation to the traveling connection followed within the next two years; and in 1838 he was received on trial into the East Maine Conference, where he labored successfully for twenty-three years. His appointments there were as follows: 1838, Rumford and Dixfield circuit; '39, Lincoln; '40, Burlington; '41, '42, Eastport; '43, Sangerville; '44, Palmyra; '45, West Kennebunk; '46, Kennebunkport; '47, West Pittston; '48, Hampden; '49, Orrington; '50, '51, Exeter and Stetson; '52, Wiscasset; '53, '54, Orrington; '55-'58, presiding elder on Bucksport District; '59, '60, presiding elder on Rockland District. In 1861 he was transferred to the Troy Conference, where his service was as follows: '61, '62, Jonesville; '63, Nassau; '64, '65, North Pittston; '66-'68, Union Village; '69, '70, Sandy Hill.

July 4, 1843, he was united in marriage with Miss Susan Allen Sprague, of Pembroke, Me. To them five children were born, three of whom passed away in childhood. The two now living are Julius E. Soule, of Philadelphia, and the wife of Prof. Henry S. Carhart, of Ann Arbor, Mich.

In 1871, because of the invalidism of his wife, he was constrained to seek a supernumerary relation, and took up his residence at Sing Sing, N. Y. While very reluctant to retire from the active work, he was scarcely less effective in retirement. Abundant in labors, he spent those years in supplying pulpits, lecturing and assisting pastors in revival meetings. An ardent advocate of temperance, he was a pioneer in introducing temperance legislation into our Conferences. He was a man cast in rugged mold. His powerful body was matched by an intellect equally vigorous. He had, moreover, a supreme will that held him unwaveringly to his convictions. One seldom sees a more versatile theologian than he, for he was very early drawn in these directions by the logical structure of his mind.

While possessing so many elements of strength, he carried in his bosom a most tender heart, which made of him a loving husband, father and friend. His ministry was marked by some wonderful revivals, in a single one of which over a thousand souls were converted.

Six years ago he and his wife came to Ann Arbor to spend the eventide at the home of their daughter, Mrs. Carhart. During their stay here he has been active in all good works, a faithful and sympathetic attendant on all the means of grace, a father and counselor to the pastor, and a benediction in the sick-room and home of sorrow.

His illness began on his eightieth birthday, last April. Gradually but steadily he declined in health, suffering excruciatingly much of the time, yet trusting lovingly in the Heavenly Father. Throughout his illness religion was the theme uppermost in his mind, and he passed over into the other life leaving an unsullied record that is at once an honor to his distinguished ancestors and to his descendants.

B. L. MC ELROY.

Soule. — Susan Allen Sprague Soule, a daughter of the Revolution, was born in Pembroke, Maine, April 1, 1821, and passed away Nov. 9, 1897.

Mrs. Soule's early years were spent in an atmosphere of devotion and she naturally grew up a Christian. For several years preceding her marriage she was a successful teacher in the public schools, and on July 4, 1843, became the wife of the young itinerant, entering zestfully upon the duties of a minister's wife. She carried rare qualities into the service of the church. Possessing a fine voice, she led the choirs in the churches so long as health permitted, and was equally efficient in the various other departments of work. Always frail and for many years an invalid, she learned the lessons of cheerful resignation, illustrating how true it is that

"knowledge by suffering entereth." Hers was a bountiful nature, alive to all good, never growing away from the world, but keeping to the end a deep interest in the bright life of the young. Familiar with whatever is best in literature and art, she was a charming converser and correspondent and held intelligent opinions on all the living questions of the day. Although naturally diffident and retiring, she had ever an unfailing store of good cheer that made of her a most delightful companion. She was a sweet Christian. Perhaps the most dominant fact of her life was her triumphant faith, which found in each increasing trial a more convincing illustration. Her character was of the finest of the fine gold, and all in all she was one of those rare Christians met with but a few times in the course of one's life.

With beautiful devotion and amazing fortitude she watched over her failing companion through all his months of suffering, and when prostrated at length said, "I am not troubled, God is good, He knows best." Bravely this elect couple had fought the battle of life together, and their long companionship of love was destined in the end to be a companionship of suffering. For weeks they suffered, bearing each other's burdens so long as the heart continued to beat, sending loving messages to each other. "Let us be brave," and "Be of good cheer," were among the cheering words that passed between their sick rooms. The frail woman survived the strong man for five days only. She knew, however, of his release, and hastened eagerly to join him in the kingdom. Such events are rare as beautiful; but it was all in keeping with their desire, and an illustration of the eternal goodness that these two souls, pleasant and lovely in their lives, should not be divided in death. We could hardly speak of her as a widow, for from the time of his departure she was more in heaven than on earth. She was ever his bride, and now both are young again in the freshness of the immortal years. They have left behind them memorials that shall never be effaced, and their very names are as a fragrance throughout the church.

B. L. MC ELROY.

Washburn. — Mrs. Olive Washburn was born in New Bedford, Mass., in March, 1817, and answered the universal summons, June 4, 1897.

Perhaps during each year of her life she entered the Methodist church in Acushnet. Certain it is that in the sixty-four years of her membership here her place was never vacant except for a good reason. While only a mere girl she gave her heart and life unreservedly to her Lord, and decade after decade her sweet, strong confession was a mighty force in the church and community. The class-meeting was her first choice, and with her husband, who for years was a class-leader, she was ever faithful in bearing testimony to the constant power and love of Jesus.

At the quiet home funeral many friends and relatives paid their last memorial tribute to a life full of gracious benedictions. A large family of children, even to the fourth generation, remember her love and care.

The centre of her life was home, church and heaven; for each she thought, planned, worked and prayed. Meet indeed was it then that, having bidden farewell to her friends at the close of a quiet Sabbath, she should enter with joy into the everlasting Sabbath with the Lord.

H. H. CRITCHLOW.

Raddin. — Mrs. Lottie Breed Raddin was born, May 13, 1846, married Joseph A. Raddin, March 7, 1872, and died at Clifftondale, Mass., Sept. 23, 1897.

These three dates mark the progress of a sweet, consistent life, most abundant in loving labors. Granddaughter of Charles Sweetser, who was one of the early fathers of the Saugus Methodist Episcopal Church, and daughter of Ephraim Breed, of Lynn, Mrs. Raddin early and naturally found her place in our church. Deprived of her father in early youth, and ten years since at the death of her honored husband left with six children, she so bravely carried all anxieties as to excite the admiration of kindred and neighbors. Of buoyant spirit, quick wit, thoroughly alive to all that was passing in the big world, yet keenly sensitive to the need of the humblest friend, she was undaunted in the midst of conditions that would have overwhelmed a less consecrated woman. Living hard by our church at Clifftondale, she was ever foremost in every enterprise for its advantage. Her home was a shelter for those who were troubled. For her children no toil was too severe and no suggestion of affection forgotten. Prayer and praise made the hearthstone an altar.

Her faith faltered not, yea, grew more firm, as after several months of illness the end suddenly came nearer. Gathering her children about her, she joined with them in

sacred song and passed on without fear in the fulness of the peace of God. A loving daughter, faithful wife and bountiful mother was she, because always a true follower of her Saviour. Quiet, busy and beautiful is this life of which the earthly record is now forever closed.

W. R. N.

Frank. — Chester M. Frank, son of David and Pamela (Cole) Frank, departed this life, Saturday, Nov. 20, 1897, at the Homeopathic Hospital, Boston, where he had undergone a surgical operation for appendicitis, dying two days later of heart failure. He was born in Mayfield, N. Y., July 26, 1860.

Mr. Frank had been failing in strength for some weeks, and had taken a three months' vacation from his business, hoping to regain his health; but every effort proved unavailing. He was an assistant superintendent of the Metropolitan Life Insurance Company of New York city, and his services for them for fourteen years past were highly valued. His parents reside near Vail's Mills, in the same township where his funeral service was held, and near where his interment took place.

Mr. Frank was a man of sterling integrity and uprightness of character and life, of a happy disposition, and favorite with all who learned to know him intimately. He had been a member of the Methodist Church for some eight years and was always a worthy and helpful brother.

He married Isabel Stewart, of Mayfield, N. Y., April 22, 1886, and no couple were more devoted to each other or lived more happily together than they.

He leaves, besides his wife, his parents, two brothers, and two sisters, all of whom reside in New York State.

He had been a member of the Methodist Church in Milford, Mass., a little more than a year, coming to this place from Clinton, Mass.

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NEWS OF THE WEEK

Tuesday, December 28

- The Russians occupy Kinchau, north of Port Arthur.
- Lord Salisbury refuses to enter into an agreement to stop sealing.
- Assistant Secretary Roosevelt recommends the immediate rebuilding of certain condemned edifices at the Naval Academy.
- Savings banks to reduce their rate of interest to depositors.
- Consul General Lee sends to Washington a list of things most needed by the starving and destitute Cubans.
- Gen. Rivera arrives at Cadiz from Cuba; he will be incarcerated in a Spanish fortress.
- The Overman Wheel Company of Chicopee Falls, makers of the Victor bicycle and athletic goods, make an assignment; liabilities much less than assets.

Wednesday, December 29

- Gladstone 88 years old today.
- Hon. A. R. Shepherd, formerly "Boss" of Washington, stricken with apoplexy in Mexico.
- The Nicaragua Canal survey party reaches Greytown, on the U. S. S. "Newport."
- The sunken dock in Havana floated.
- Gen. Pando, the Spanish leader in Cuba, reported to have suffered a serious defeat.
- The war feeling against Russia strong in Japan.
- The American Board to send a deputation to China to examine the condition of their missions.
- The will of the late Charles H. Conto of New York leaves about \$1,000,000 to charitable objects.
- Three hundred and seventy-five applications for patents received at the Patent Office yesterday — the largest for any one day in its history.

Thursday, December 30

- The December revenues will show a surplus.
- A report that France has seized the island of Hai-nan, off the south coast of China.
- A new steamship line from France to Canada to be started, subsidized at \$500,000.
- The Dervishes driven from Osobri, the last important post between Kassala and Khartoum.
- William J. Linton, the engraver, poet and writer, dies in New Haven, Conn.
- Assets of the Maverick Bank of this city, which originally cost \$1,000,000, sold for \$429.
- A daily newspaper — *La Fronde* — started in Paris, exclusively managed, printed and sold by women.
- The heirs of Robert Morris who loaned this country \$1,500,000 during the Revolution, to ask Congress for a settlement; they claim \$7,000,000.
- A New York police captain suspended for thirty days without pay for failing to suppress police shops in his precinct.

Friday, December 31

- The Hungarian Reichstag adjourns without voting to extend the Austro-Hungarian compact, which expires tonight.
- The gambling dens in Chicago closed by order of the Mayor.
- The Mexico Drain Canal, which has cost in all \$21,000,000, finished.
- Wheat declines five cents in two days in Chicago.

- Marquis Ito forming a new cabinet for Japan.
- United States and Canadian forces to convey the food supply to the Klondike country.
- Sir Henry Havelock-Allan, son of Sir Henry Havelock, killed in India by the tribesmen.

Saturday, January 1

- Greater New York begins.
- Compromise in Korea; British and Russian agents to act jointly.
- A French expedition occupies Fashoda on the Upper Nile.
- Colorado produced \$21,147,046 in gold last year.
- Miss Clara Barton, president of the Red Cross Society, ready to go to Cuba to aid in distributing supplies.
- Vice Admiral Seymour ordered to command the British squadron in Chinese waters.
- The new Cuban cabinet sworn in.
- Rhode Island and New Bedford cotton mills, employing about 45,000 hands, announce a reduction of wages.

Monday, January 3

- A Cleveland (O.) firm receives an order from Cardiff for 400,000 tons of Mesaba iron ore.
- Gen. Ruiz Rivera, the captured Cuban insurgent, conducted in chains through the streets of Barcelona to his place of imprisonment, the Montjuich fortress.
- All trade unionists in Great Britain asked to contribute six cents a week to support the striking engineers.
- Sixteen printing paper manufacturers form a trust, capitalized at \$50,000,000.
- The State Department publishes a list of articles needed to relieve the distress in Cuba.
- More British troops ordered to the Soudan.

An Educator Honored and Beloved

PRESIDENT W. F. WARREN,

LAST Sunday morning the labors of one of that remarkable group of teachers who have made Boston University what it is, was by the hand of death brought to a sudden end. Dean Edmund Hatch Bennett, prime molder and inspirer of the Law department, can lend his colleagues and pupils the light of his genial presence no more. Happily his life was so long spared that his ideas and spirit cannot fail to live on in a faculty which includes a large number of brilliant men trained by himself and a son already more than a dozen years associated with him in the duties of the deanship.

Dean Bennett's character presented a rare combination of excellences. Of these modesty was one of the most marked and beautiful. Where principle was involved he could be as firm as a rock, but his firmness was always most gentle in expression. As became a judge, and the son of a judge of the supreme court of the State of Vermont, he was eminently judicial in his habit of mind. At the same time he was one of the friendliest of men. The friendship that subsisted between him and the late Hon. Henry O. Houghton — a friendship that dated from their college days together in the University of Vermont and continued through life — was singularly strong and precious. His knowledge of the literature of the law and his mastery of its principles were alike exceptional. With these he united the born teacher's power of lucid statement, and the born teacher's personal interest in living pupils. The result was a great teacher and molder of students of the law.

It was after six years of teaching in the Harvard Law School that Judge Bennett came in 1872 to his historic work

in Boston University. At the very beginning he was appointed Dean of the faculty of the Law department and called upon to take the chief responsibility in organizing and initiating the work. This, however, in view of temporary ill health, he had to decline, and it was given to Hon. George S. Hillard, LL. D., the first actual Dean of the School. Upon Mr. Hillard's death Mr. Bennett, who had been a professor in the faculty from the beginning, accepted the post of Dean, and has held the office from that time till now, a period of more than one and twenty years.

At the public opening of the new Hall for the Law School last January, the speaker who represented the alumni, Mr. Kellen, paid an eloquent and touching tribute to the man to whom every successive class for quarter of a century had been indebted more deeply than to any other. There is not space here to quote from it, but its strongest words of affectionate appreciation were richly deserved.

The crowning grace of this winning personality was the grace of God. He was a devout believer in Jesus Christ and a sincere lover of all true Christians. His parochial relations were with the Protestant Episcopal Church, but he belonged to the church universal. He was glad in unostentatious ways to throw his influence on the side of Christian principles and measures. On many occasions he addressed young men, and even miscellaneous congregations, in advocacy of the Christian faith and the Christian life.

Priceless is the memory that he has bequeathed to the University and to the more than twelve hundred lawyers who in five and twenty classes have graduated under the inspiration of his life. The few of us who have been associated with him from the beginning in the faculty of the Law School and in the University Council will especially miss his ever-welcome company.

Boston University.

Overwhelmed by Pardon

MR. CLEMENT PALSER, the London evangelist, recently held a special service for the prisoners in the State prison at Sing Sing, N. Y. A pathetic incident occurred at the close of the meeting. A gentleman had arrived at the jail that morning from a distance, having been instrumental in obtaining a reprieve for one of the convicts who was under a life sentence in the prison. This man had already served twenty years, but as he was only forty years of age, and strong and well, he had still the anticipation of a long number of years in prison. At the close of the service the man was brought into a room in which were this gentleman and the chaplain and the evangelist. As soon as he saw his benefactor he was so overcome with joy and gratitude that he fell on his knees, and with the tears raining down his face, he clasped his friend's hands in his and smothered them with kisses. It was a most thrilling sight, and chaplain, evangelist and friend wept in sympathy with the poor fellow whose emotion was beyond control.

Jesus Christ said that He was anointed to preach deliverance to the captives and the opening of the prison to them that were bound. In sad and striking contrast to the conduct just described is that of many who prefer to remain in bondage, led captive by the devil at his will rather than accept deliverance, salvation and freedom through faith in Christ. — *New York Observer*.



ZION'S HERALD

DEBT PAYING ADVANCES

PLEDGES for the payment of the debt on the Missionary treasury are coming daily. Before this paper reaches its readers the whole sum pledged will have approached, if not passed, the \$100,000 line.

If every pastor who has delayed co-operation will act at once, before the first month of the new year closes, the work will be done and the Missionary Society be free from debt. The whole number of pledges and contributions received up to December 28, from pastoral charges and individuals, exclusive of those that are on the Roll of Honor, is 3,410, aggregating \$60,410, an average of \$17.71. Many of the personal contributions are in small sums, so that the pledges and contributions from pastoral charges will average \$20 and above. From this it will be seen that if every charge not yet represented will promptly co-operate the whole debt will be provided for and a handsome balance remain to the credit of the treasury.

This is a result so much to be desired and in which all our pastors and people are so deeply interested that the additional pledges needed should not be postponed a single day. Send in your pledge of at least \$20 (more if your charge is able), but if not that sum, then something, be it ever so small.

The Roll of Honor is also growing daily and now numbers 134, amounting to above \$13,400 as some pledges are for more than \$100. The total now pledged and contributed is, in round numbers, \$74,000. There are thousands in our church that could well afford to send a pledge for \$100 each, and there are many churches that could do the same. Brethren, sisters, will you not respond promptly? Do not regard it as a hardship, but as a privilege. The debt represents a large development of our missionary work which is an accomplished fact. The Lord has brought us into debt to Him by giving a measure of success beyond what we have paid for. To use the language of trade, "the goods have already been delivered," but the church has not paid the bill.

Let every member of the church who reads this send something immediately. If you cannot pledge \$100, pledge \$50, \$25, \$20, \$10, \$5.

If you prefer to make a cash contribution (which many are doing), send any sum from \$1 to \$100. You need not wait for any one. Inclose your contribution in an envelope and address it to "Missionary Secretaries, 150 Fifth Ave., New York city."

Upon the recommendation of many brethren, the time for closing up the whole matter is extended to May 1, 1898. This extension is made to accommodate the Spring Conferences.

We earnestly request every reader of these lines who has not already done so, to send either a pledge to be paid when the whole debt is covered, or a cash contribution. We are in sight of a splendid victory and we must not fail. Let every one "help a little" and help now.

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1543 12th St., Washington, D. C.
107 Keith & Perry Building, Kansas City, Mo.
25 King St., West, Toronto, Can.
345 Wabash Avenue, Chicago, Ill.
419 Century Building, Minneapolis, Minn.
728 Cooper Building, Denver, Colo.
525 Stimson Block, Los Angeles, Cal.

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